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Programme

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INTRODUCTION

“This will I do because the woeful cry
Of life and all flesh living cometh up
Into my ears, and all my Soul is full of pity
For the sickness of the world;
Which I will heal, if healing may be found
By uttermost renouncing and great strife.”

Light of Asia.

The purpose of writing this book is to give the reader an idea and an opportunity to understand the purpose of Life and also to work and progress within this life, whilst living a regular normal life.

There are no mysteries attached and no claims made to new theory. Whatever man can write today on this subject has been written in some form, somewhere, by someone in the past.

God – that most elusive word, the most exploited word that most misunderstood word, if God be, could He be such that He requires the most difficult and strange practices and spec conditions, in which He can be found by the very few, then He not the God of our age!

An average person has a few questions uppermost in mind :

1. What is the purpose of Life and birth ?
2. Can the simple householder understand this or is it beyond his understanding and is best left to the few ?
3. Is free will given to man or is everything predestined, marked and drawn to the least detail for an eternity to come ? Life would indeed lose its charms and there will then be no hope for honest men who sincerely wish to do something worthwhile.
4. There is some Power behind Creation by whatever name we know, Is it possible to know and understand His Laws or have we to accept that as we are finite, we cannot fathom the Institute ?
5. Is there a golden middle road – neither one of extreme indulgence nor of absolute denial ?
6. Must the householder renounce such knowledge and progress or renounce everything else and become a Sanyasi ?

From very early childhood these and such other question had oppressed me; “One passions note of interrogation, an unappeasable hunger for enlightenment, on the basic problems.”

I have experimented with all the different ways, both the pleasant and the good, the easy and the difficult, the strange and the common place.

I have tortured myself in many ways. I kept my mind open and I gave every theory a fair chance. I opened my heart to all religions that I may gather the good in them all. I searched in many books, but have been disappointed! I have searched for schools and for gurus, but was also disappointed, not that I did not find them!

Then God in His infinite Mercy guided me through one of his advanced sons who had also struggled hard. His name was Shree Rama. Under this guidance I slowly progressed. Under his guidance is this book written.

If this book contains anything sensible, God be praised that my mind could finally grasp what he could explain. If the reader finds anything not sensible, know that I have not been able to grasp what he explained and I must have added something of my own. I make no claims to anything. I expect nothing. If this book serves any purpose I shall feel happy that the struggles of over thirty years have found solace with a few.

God does surely guide, but only when one sincerely and without motives and even without desire for personal gain or stature, (but with sincere love for him) marches on and on. This is yoga without glamour. What you will do will be strictly between you and your God and no man shall know from your mouth what you intend to do.

In this book, dear reader, you will find simple practical thoughts which have been tried and put to test. You too can, if you so desire, put them to practice.

Above all, there is in this life and in all Creation nothing like “something for nothing.” You will have to pay the price. We have all heard the story of Shree Ramkrishna, who simply by a touch of his hand made Swami Vivekananda see God. None is prepared to tell us, how much had Swami Vivekananda, before this event, worked and progressed to get that particular touch from the master (of all the multitude who came to the Master.)

This book is dedicated to that Great Soul who guided me – I so unworthy and who had introduced himself to me as Shree Rama. If we can only be what he was, certainly God could be wonderful!

He was instrumental in inspiring in me a deep and unshakable love for the Divine Soul. Remember dear reader, “the journey of a thousand miles begins with the first step.” Take that first step today and stop philosophizing, God be with you. My homage to Shree Rama, my guide, my solace, my shield in his life and in all eternity. I can only bow my head to Shree Rama and say, “I have esteemed thy words more than my necessary food” – The Bible.

“We have come from somewhere and we are going somewhere. The Great Architect of the Universe, never built a stairway that leads to nowhere.”

Robert A. Milikan.

But:

Author Helen Rhodes Wallace says, “The guarantee of arrival is Practice.”

INTRODUCTION TO PART – II

“And what was to my surprise, he became
angry with me, because he had misled me!”

Khalil Girban

This book is written in two parts. Part-I contains practical methods and formulas written in simple language, so that anyone can understand. SOME OF THE CHAPTERS ARE FOR ABSOLUTE BEGINNERS and advanced readers may kindly bear with me. “The practices and methods are not the true cause of the transfer of consciousness but they serve to remove obstacles, just as the husbandman prepared his ground for sowing.”

Some ideas are contradictory at some places, not that I am in two minds, but because, the reader may not just accept what is written, but sit back and think. Wherever there is such a contradiction, a second reading will distinctly reveal which explanation means what.

In Part-I, opinion and practices are recommended for the important functions of eating, sleep, sex and breathing. This is not done with a view to present a new theory. All that is stated in this regard has been tried out over long periods, on many persons of different constitution and sex and age, and in each case without exception, the results have been specifically good.

Part-II is written for the more sophisticated and for those who would rather philosophise than act! We have expressed some provoking thoughts to give food for thought to such readers who may think, argue, counter-suggest and keep themselves busy. Such persons usually write voluminous commentaries on the Geeta Upanishads, the bible and on such other classical works.

But these are individual characteristics and they have their freedom or free will within the charter of rights. However, the medical and the scientific minds may find grave objections. To them we can quote, the mathematician Gauss:

“Finally two days ago, I succeeded, not on a account of my painful efforts, but by the Grace of God.”

In conclusion we quote the famous astronomer Kepler:

“If you forgive me, I rejoice; if you are angry, I can bear it. The die is cast, the book is written. It may well wait a century for a reader, as God has waited six thousand years for an observer.”

SCRIBDE

Author: Shree Rama

CHAPTER – I

“Mind and thinking - and how both drift?”

**“It was but yesterday I thought myself
A fragment quivering without rhythm,
In the sphere of Life. Now I know that
I am the sphere and all Life in rhythmic
Fragments moves within me.”**

Let us begin our study with the question, “What is man the human being?”

Let the mind think and as we try to understand this question and do a little bit of thinking, we shall then try to understand the processes or internal workings of the grey matter which is called in common parlance, “thinking.” Experience says that while engaged in thinking we have our main subject, but off and on we go off the track into other disconnected subjects or processes. Such processes are called drifts or drifting from the main subject.

There are two intensities of drifts; (a) controllable and (b) uncontrollable or unrecognized.

- (a) Whenever we drift from the main subject, but in the midst of a drift realise that we have drifted and so come back to the main subject.
- (b) Whenever we drift from the main subject, and are not aware that we have drifted and further drift into some other disconnected subject till we end on a subject so different that we are even unable to trace the main subject or the in between drifts.

Both (a) and (b) can take place when an individual is thinking or rather is engaged in the process of thinking or even this can happen when a group of people are engaged in light conversation.

Let us now go to our study: “What is man, the human being?” and let us watch our thinking process.

Drift I

“Let me refer to a dictionary and find the meaning of man.” Dictionary, so essential for spellings and meanings. I thought of my spellings and this in turn made me think of my office stenographer whose spelling made me doubt my own at times. But how neat she is in her dress and makeup and how fine is her clear cut nose and her round cheeks and her glances; that have all the meaning that no dictionary can give, - but I have drifted. To come back to the meaning of man; the dictionary says, “a humn being as

distinct from the lower animals and from angels or divine beings, with intellectual qualities, peculiar to man.”

Drift II

My eyes glanced over the phrase, “half-a-man.” I looked up and out and turned round and asked my friend, who was near, “say, what is half-a-man?” My friend said, “one who is unmarried” and for some unexplainable reason left the room very annoyed. It was clear he was angry. But I have drifted again.

Drift III

Coming back to the dictionary and to the meaning of man, “as distinct from lower animals and from angels or divine beings.” “Darling,” I called to my wife and said, “hers read this. If you are a human being, you are not an angel. I will call a spade a spade and no more will I call you ‘my angel’.” “Not a bad decision and I will not call you names of any lower animals,” she retorted, “Would it not be a better idea to call your office stenographer an angel?” she asked and I could see she was hurt. But blessed Lord, I have drifted again.

Drift IV

To come back to the dictionary and to the meaning of man. It says, “man, as distinct from lower animals.” Man is therefore not expected to behave like an animal. Animals do not build fine houses and wear good clothes and have rich ornaments, nor deal in diamonds and currency, I thought, I visualized myself, in possession of a lovely marble villa at every hill station or health resort, richly decorated and furnished with servants attending in uniforms, silks and nylons everywhere and what more – in every villa a fair damsel with a diamond necklace round her shapely neck! But what on earth am I doing? I have drifted again.

Drift V

To come back to the dictionary and to the meaning of man. It says lower animals. Are there higher animals? Is man a higher than higher type of animals? Could a woman be higher than may type of animal? But whenever a woman looks at another woman, she does it with jealousy; at her dress, her jewellery, her fashion and her makeup! Man betrays no such jealousy. How is then a woman, higher than man? “That green-eyed monster jealousy, that mocks the meat it feeds on” – men oft-times think it is a synonym for a woman. But I have drifted again. I think, I will have to hold my mind firmly with both my hands and stop it from drifting any more. But I can only hold my head with my hands and not even my brain, let go the mind – and who has seen the mind of man? But drifting aside, let us go back to our dictionary and to the meaning of man.

Drift VI

Man is distinct from the angels. Perhaps he is greater than the angels. Has he not created a few miracles? The millions of stars in all the galaxies perhaps have no creation – equal to man on earth. Perhaps, the sphere is empty and all is for the glory of man. Perhaps, there is no equal of man who has conquered Nature and bent her to do his will. What can he not do tomorrow? I saw myself flying at faster than light speed to distant stars.

(Unrecognized Drift)

Drift VII

May be, I thought, as yet he does not understand what that substance life is, nor perhaps can he understand what that elusive substance sleep is, nor does he know what tomorrow will bring, neither can he succeed in separating himself from his own shadow. But I have drifted once again.

Drift VIII

But to come back to the dictionary and to the meaning of man. It says, “as distinct from divine being.” Are these beings superior to man? Has not man come through the hardest test Nature could subject him to – the survival of the fittest? I thought of the Ice Age and the Stone Age and then of the days of the Romans and the gladiators and how the spectators would shout ‘Kill’ ‘Kill’ and how pretty women dressed gaily, found joy and entertainment, as even today when in the stadium one boxer rains down blows for a knock-out; our modern version of ‘Kill’ and even today pretty women dressed gaily shout and enjoy. Of course man always believed that such sport was and is manly! My poor brain, where am I? The dictionary remains in my hand and my mind, God alone knows how it roams and where!

Drift IX

To come back to our main subject. The dictionary says, “as distinct from angels and divine beings.” But in the Roman days and in the days of the gladiators, I thought of a man who was crucified for his great faults – for his grave crimes against humanity – for teaching, guiding and healing mankind! Jesus – the Christ. Could one call such a person a human being or a divine being? If so, how is man distinct from divine beings? The Cross, once a symbol of torture for the wicked, became then onward the emblem of hope, tolerance and charity.

Drift X

But to come back to our main subject. The dictionary says, “with intellectual qualities peculiar to man.” Why only intellectual qualities I thought, and not spiritual qualities. And why are spiritual qualities not peculiar to men? Are such qualities peculiar to divine beings? Then surely man is not expected to be divine? Then why should there be “Karma” or destiny that is so unforgiving for the deeds of man and so

exacting? If there be no create and effect, then there could be no predestination either and that too in spite of man's endeavour as it appears today. Is then man then a machine? Has man's birth therefore no purpose? But I have drifted again.

Drift XI

Let us come back to the main subject. The dictionary also further says, "humanly possible" as "so far as man's knowledge and skill are concerned, apart from divine help." Now what does, "apart from divine help", mean? Where is this divine source? Is it within us or in the air invisible, or in the sky very high or on the distant stars or in the depths of the oceans or on the top of the highest mountain or in all these places and everywhere? Can anyone tell us how we can ask for this divine help? Is there a regular way or method of asking for this divine help and is it ever given or does it come to some by accident or by some arbitrary decision? Does it imply prayers? Are prayers answered? Shall we pray as Lord Jesus has said, "But thou, when thou shall pray, to any Father in heaven in secret, and thy Father who seeth thee in secret will repay thee. And when thou art praying, speak not much as the heathens do."

Drift XII (again unrecognised)

This reminds me of what Omar Khayam says,

"That inverted bowl we call the sky,
Underneath which we creatures live and die,
Lift not your hands to it in prayer
For it revolves as impotently as you or I."

Do not people pray in every conceivable manner and yet remain miserable all their lives? Then what is this Divine help?

Is man subject to predestination, i.e., do the laws of cause and effect operate? Does man have free will within however small or large a measure or is man a kind of domestic animal serving some other beings as domesticated animals serve man? Or does everything happen according to the will of some Super Being and man has to quietly submit to that Divine Will? Is he born once on this planet and then disappears for all time and eternity or does he take birth again and again?

(Unrecognized Drift)

If he has no choice, if his life is already charted out and cannot deviate; if he has no free will and choice to act in a particular manner he chooses, then his birth if once or many times on this planet or elsewhere is meaningless for he is a plaything in the hands of some other Being. Even the existence of that some other Being is meaningless if this is that Being's full time occupation!

God if there be, surely He as Creator of this immensity, of this gigantic Creation, of this vast array of law and order, cannot be credited with sentiments and qualities that would not credit man His creation and yet if we see around us indignity, injustice, death, diseases, chaos, and man struggling and plodding and groping in the dark, seemingly helpless, frustrated in his very many honest attempts, then what is the reason? Is Man a Divine Being capable of becoming a part of God Himself or is he so wretched as to be the dust of which he is created to be no better with all his aspirations?

But I drift again. This is dear reader, thinking of an average person and drifting during thinking. Whenever we have a main subject, there are allied pictures in our mind which slowly take us by the hand and before we realize; the last picture we end in, and the first picture we began with, seem to have no relation or link.

Our minds if not trained, will always act in this manner and even during our most serious thinking we shall feel exasperated for what we call lack of concentration on the main subject. Picture forming and associating pictures is the supreme quality of our mind. Then what is the remedy?

Fortunately, this is not the quality of the whole mind, but a part of the mind. Let us therefore study first the proper methods of training the mind and separate the functions of the different portions of the mind before we come to the higher aspects of concentration (dharna), meditation (dhyna) and (samadhy) identification, and other higher subjects. An average human being thinks that it is easy to concentrate or meditate!

Let us take this thought for serious thinking as our main subject for about fifteen or thirty minutes and note the drifts of the mind. Then only read the next chapter. "Lord, save me from myself."

CHAPTER – II

“The drifts of the mind and what they convey.”

“The technology which built a human brain was obviously of a superior order to that developed by the brain.”

There are three forms of consciousness:

1. Simple consciousness: Which is possessed by the animal kingdom. By means of this faculty a dog or a horse is as much conscious of the things around, as a man is. An animal is conscious of its limbs and body also.

2. Man does possess this simple consciousness of the animal kingdom. Besides this, he has what we call self-consciousness. By virtue of this faculty man is not only conscious of the things around or his own limbs and body but he becomes “conscious of himself as a separate entity.” Man, due to this faculty is able to feel his own mental states as objects of consciousness. What we are engaged in at present in Chapter-I is precisely this; but man unfortunately does not engage himself in this practice and training but like an animal lives in a world of simple consciousness and to a small degree of self-consciousness.

3. There is another and higher type of consciousness, we call cosmic consciousness. This is as far above self-consciousness as is self-consciousness of man above the simple consciousness of the animal. It is a very high form of consciousness not yet practised or understood or possessed by the average man. The chief characteristic of this type of consciousness “is a consciousness of life and order of the universe.” THE MIND IS AWARE WITHOUT THE LABORIOUS PROCESS OF REASONING AND DEDUCTIONS BUT BY AWARENESS and this places a human being endowed with such consciousness on a plane of existence superior or higher than a normal human being - so much so, that it would make him “almost a member of a new species.”

What are the richer qualities and vaster dimensions of such cosmic consciousness in an individual or to the human race of the future?

The direct and visible reactions we anticipate is a radical yet constructive change in attitude towards and also in all religions. “The soul aspect, which today is idle gossip or complete disbelief will become as much a reality as physical existence is today. A sort of spiritual and not religious attitude will dominate mankind or the individual. All common past traditions will be swept aside. The question of belief or disbelief in the metaphysical side of life will not exist as much not seen, heard, felt and verified will be possible. All rituals will go overboard and prayers and rituals, timing for or days on which prayers are to be said will look child-like.”

No more will a few have the privilege to know and lead, for each will be a teacher unto himself or herself. No particular book of religion will lead as the level of being or

consciousness in the awakened man will be beyond books and subsequently it reasons that no more will a few come to reveal.

The word sin will disappear and no one will appear to come forward to save mankind for by taking this vital step of cosmic consciousness “mankind would save itself from all possible retrograde actions.”

God, heaven, immortality will have quite different meanings. The new found consciousness will be able to govern correct and proper actions and reactions to impulses. Salvation will also have no meaning. The future will hold no suspense nor worry for what may be in store after the cessation of earthly life or life beyond the grave.

It seems that such a day for mankind is far away, just as the present age was in comparison to our Ice Age or Stone Age consciousness. That day for mankind seems to be far away for two main reasons:

1. No one has practically shown the mechanics of self-consciousness in a simple language and how one can by simple and gradual steps arrive at the first step of cosmic-consciousness.

2. After it is shown, man finds it difficult to break away from the inertia long imposed on him by the predominant states of self-consciousness. It is like the enormous pull of gravitation which exhaust us as we climb higher and pulls us to the ground and prevents us from making a start and practising simple steps along fresh lines. Man is therefore content or rather prefers to move within the aid patterns of thoughts.

We now realize that the mechanics of self-consciousness are not easily understood, not that they are difficult to understand, but because of long association of our mind with these patterns, man finds it difficult to adjust himself to new patterns or is not bold enough to break away from old patterns as from old traditions, and so every time drifts back into very ancient channels whenever he takes the new methods and practices and even during his meditation or prayers.

The methods to be followed are simple and direct and will encourage the mind to give up the age old patterns, and take more to new ones, provided whatever has been mentioned above is heeded.

In the first chapter we saw how the mind plays its tricks, for whenever a person is engrossed in some deeper thinking, do the drifts come in. So quickly does the mind run away from the main subject (selected for meditation or concentration) that we notice it much later or sometimes notice not at all though the mind may fly away and come back a number of times. In most cases the mind never returns to the main subject by itself.

In the scriptures is an interesting though simple story illustrating this drift of the mind and the great difficulty of preventing a drift from becoming the main subject; the main subject quite forgotten or put aside.

One day sage Narada and Lord Krishna were passing over the holy Ganges river and were discussing about man on earth. The sage said, “Lord, the only thing that I cannot understand is, how and why so easily does this poor creature man fall into the snares of illusion. If he can only keep his mind on one subject and not drift, i.e. have one subject – God the Divine Being, there is no chance for him to go astray and take such ages to be enlightened.” Lord Krishna said, “Yes, Narada, if they can see the Divine Being as they can see the stars or the sky or as you see, so clearly and if their minds were as steady as yours is, perhaps they may be able to avoid the snares of illusion. But let the poor man go his way, for as I see the holy Ganges below, I would like to have a cup of water from this cool and refreshing holy river. Can you oblige me?”

The story goes on to say that sage Narada came down to the banks of the river Ganges with the purpose of fetching some water when he saw a young girl. Though beautiful, she could have no influence over the sage, but she started discussions on the subject of life, death, immortality and the Divine Being. Who could know more than the sage Narada and yet she spoke so convincingly that even Narada found it difficult to match his great wisdom. The sage was anxious to know who this young sage was. He spent a long time discussing with her and the cup with the Ganges water in hand; he completely lost sight of the fact that Lord Krishna was waiting for him and about his purpose in coming down below on the banks of the river Ganges.

The young girl then once again took the form of Lord Krishna. Sage Narada bowed his head. Lord Krishna said, “You see Narada, even after seeing and knowing the Divine being, it is possible to forget the purpose and mind however steady like yours, drifts from the contemplation of the main subject – then how much more difficult it should be for these mortals down below, who though they know not well their purpose as you do, drift away and completely forget it.”

In the first chapter we noticed that the mind drifted away from the main subject “What is man” time and again and it was brought back every time. It was a hypothetical case, for normally it does not happen. If the mind drifts away a second or a third time, generally it drifts away for good but in drifting there is always a pattern of drifts, depending on the inner mental make up of an individual.

The great sage Patanjali very rightly said that if a man can bring his mind again and again to the main subject, whatever the subject may be and keep the mind for a moment, on the main subject that could be called the beginning of concentration.

The point of study is to watch ourselves. We should take any subject for serious thinking. The mind will naturally drift away, but fortunately not the whole mind. Only that portion of the mind that forms innumerable pictures, learns by pictures and puts pictures to pictures for study.

The working of this portion of the mind must be observed and after the daily set aside period of our so called meditation we must maintain a diary and note the drifts. For our mutual benefit we shall study the drifts as enumerated in Chapter-I.

The first drift was prompted unconsciously by the sex nature predominant and we understand that at that given time the sex centre within the mind was more active. (We shall come to this subject of centres later). A person is as weak in sex as the intensity of the drift would carry a person away. Please note the word “prompted.” All drifts are prompted unconsciously in relation to our conscious states of mind, i.e. our conscious effort at serious thinking on the main subject; by that particular portion of our mind.

We normally say that the mind drifts. What actually happens is that we ask that particular portion of the mind that forms pictures, to steady itself and focus on the main subject. We have a different portion of our mind that can focus itself on the main subject if asked to do so but not knowing which and where is that portion of our mind, we ask our small portion of the conscious mind to be our maid for all purposes. The respective portions of the mind have a natural tendency to do their naturally allotted work, which is their inherent quality as created by God and Nature for the good and glory of the man on earth.

Wherever the portion of the mind that continuously forms pictures, will go on incessantly forming pictures and the pictures will depend on the predominant centre at a given moment. Even the centres are predominated by turns so fast, that the drifts depending on the predominant centre go on changing continuously. However, observation and notes made will give a conclusive pointer or proof of the centre most predominant over a period of time. These drifts give a clue to the tendency on our part to harbour certain types of thoughts in preference.

The second drift shows anger or show of temper as weakness in a person. Note the sequence of drifts. The greatest weakness even among the aged and the wise is sex and next comes anger. This may not be true for all, but certainly true for most or as mankind as a whole; irrespective of education or academic qualifications; (for this science of the mind has been a neglected science) and therefore both the so called educated and the uneducated will suffer from these drifts equally.

The third drift shows the sense of ego, a great and common failing oft times the root cause of all other failings; viz., telling of lies, living beyond one's income, etc.

The fourth drift depicts avarice or greed arising from possessiveness. Mortals know they are not immortal, they even freely advise one another that all possessions are to be left behind when death overtakes and yet few there be who are free from this weakness.

The fifth drift denotes envy or jealousy. Man attributes this weakness to the woman though he is as much weak as the woman is.

The sixth drift, shows the arrogance of man. He thinks no end of himself; even the moon in the sky is his to conquer and so also thinks the man in the street and perhaps even “half a man”. All persons suffer from arrogance, that is why all persons love praise. If we do not suffer from arrogance, we will react in the same way to praise as we would do when someone were to insult us. Though we think that we do not like praise it certainly makes us happy, while an insult even if we can control, certainly makes us unhappy.

One sage has said that arrogance is the twin brother to ignorance. Where there is an exhibition of arrogance, under the surface is ignorance. Next drift after arrogance is ignorance; i.e. the seventh drift. Should a person be so lucky as to know that he is ignorant, he has a chance of looking into his own self. The seventh drift is from the previous sixth one, directly without the mind being brought back what we call the unrecognized drift.

The eighth drift shows courage. Courage is a good quality though it tends to drive a man into the next stage of cruelty. Courage by itself is not to be considered as a positive quality, though certainly it is not a negative quality, but like transparent glass courage will take the colour of other qualities outstanding in a person.

Should the mind of a person be not noble, courage will make man cruel; just as there are courageous wild animals, without other nobler feelings and thoughts. The reader will therefore notice that the eighth drift is from courage to cruelty. In the ninth drift however, the noble mind of the Christ rises to nobler sentiments and deeds and gives hope, which is the very balm of life; for if there be no hope in life, in the world or in creation or in God or in Nature, there would be no hope in man and there would be no man on earth. Those who can hope, can also tolerate and those who can tolerate can be compassionate.

Therefore we note in Chapter-I that courage in an untrained mind leads to cruelty and in a trained mind it leads to hope and compassion.

Then follows the pardonable habit or weakness in man, to drift by itself. To drift in life with the tide, without compass and without rudder, to drift from “the purpose of life and birth,” to drift when reading and writing or thinking, to drift from friendship and from love and from human relations, to drift from the status of a human being to the rank of an animal, All are drifts.

Should we not watch our mind, our heart, our eyes, our tongues, our hands and our feet from drifting? Can we stop this drifting? Is there a method? Is any price too high to achieve this one success – the control of the tendency to drift; from God the Divine Being, from Soul the essence, having a body to the thought of being somebody having a soul – this drift, more dangerous than any drift in the arctic or antarctic in thick impenetrable fog among the icebergs.

The next drift illustrates how doubts creep in. At the hour of our task they come in and in they assail us every moment. But we forget our very life rests and doubts. We are asked to have faith in God, though about His various laws we have conviction. We are sure day must follow night. But we are asked to have faith in the ultimate goodness of man and some even doubt whether man can ever be good again!

Doubts lead to depression. A person in the grip of depression having traced what doubts made him or her drift from the main subject, it would be possible for that person to come out of that grip of depression.

The next drift leads to day-dreaming. It is a natural sequence of thought. A person in doubt drifts into thoughts of depression and depression in turn leads to day-dreaming. In day-dreaming we replace all that we miss in actual life. Most people find happiness in day-dreaming.

However, no sooner a person indulges in day-dreaming that person shuts out the possibilities of effort, struggle, success and reward from God and Nature and becomes more weak, more fretting, more depressed and in turn indulges more in day-dreaming. It is the escape of weak minds who cannot and would not work and fight and get what they want and which they deserve.

Many such idle day-dreamers become arm-chair philosophers. This is therefore the next drift. There are philosophers who preach that man is a machine, that man can do nothing, that man has no free will or choice, that every moment of life is predestined and that there is no remedy. They make a mockery of God and man. According to them, the Creator is a mathematician and autocratic, who according to His Divine will, subjects man to all or any sort of humiliation and torment and frustrates him, in his work, even when the work is noble, and rules man as He likes and man must only be His actor. Therefore, the next drift is philosophy or metaphysics. Such philosophers play with words and invent new theories.

Do they know themselves? Have they achieved control over their appetites? Have they control over their senses? Do they have a purpose in their own lives or is not their purpose actually a motive? What sacrifices have they made for the fulfillment of their purpose?

The next drift from philosophy can be devotion and prayer or it can be towards disbelief or atheism. Accordingly do the drifts follow each other.

Dear reader, the first step is to set aside daily fifteen or thirty minutes. Then take a thought as your main subject. If you have not a thought refer the thought at the end of Chapter-I or II or at the end of any other chapter. Let the mind drift. After allotted time note whatever details you could register, and classify the drifts according to Chapters-I and II. Summarise every fortnight. Do not miss this exercise. As this is to be done in the privacy of your home, it is better to be very honest with yourself. Never believe in that misleading term “making your mind blank.”

Fortunately and mercifully no one can do it because God and Nature has prevented such a possibility.

According to the drifts of some persistent nature over a period of say three months, i.e. six fortnightly summaries note your weaknesses in order of intensity i.e. most persistent followed by less persistent. These drifts ultimately lead to innumerable emotional or psycholological makeup or what is known as behaviour patterns of a person.

How to correct these weaknesses and drifts and make the mind more steady we shall study in subsequent chapters.

Take this thought for serious thinking for about fifteen minutes and note the drifts of your mind” “Why am I, What I am.”

CHAPTER – III

“WHAT IS THIS MIND OF MAN”

“There is no struggle of Soul and body save in the minds of those, whose Souls are asleep and where bodies are out of tune.”

Khalil Gibran

“The brain of a thinking man does not exceed in size the brain of a non-thinking man in anything like the proportion in which the mind of a thinker exceeds the mind of a savage.”

Supposing we were say, “Your world is your mind, without mind to behold it, the world would not exist,” or we may say, “There is an act of the mind, natural to the earnest and the wise, impossible only to the sensual.” The author very accurately expresses, but what are the practical ways?

Further the author says, “It is not reading, it is not study, it is not reasoning, it is not deliberation, it is not self-recruiting. It furnishes immediate perception of things divine, eye to eye with the saints, spirit to spirit with God, peace to peace with heaven.” Beautiful language, later we shall realise this possibility when we discuss the portions II, III and IV of the mind and the cellular molecular and electronic bodies or vehicles and the vast added dimensions of consciousness.

But for the present, what have we learnt from this? Without understanding what mind is, this or anything similar to this, has no meaning. What is brain? Are mind and brain synonymous? Are they different? If so, how?

In the first two chapters we have seen that the mind drifts away from the main subject again and again. This drifting gives us a clue to the inner states of mind. Whenever a brain is observed or subjected to tests by sensitive instruments, it will be noted that the brain or grey matter shows agitations, certain subtle movements, certain giving off of rays, certain striking of notes, certain creation of intensity or for want of a better word or explanation, certain “something”. This certain “something” is the mind of man or the effect of impact of impulses reaching brain through the senses.

Any of these impacts or reactions to impacts is invisible, yet has definite existence and can be recorded and noted by sensitive instruments. In common parlance such effect is called a thought.

Therefore the mind of man is invisible, unlike the brain of man which is visible. Such individual reaction to impulse or impact on the grey matter, is called “a thought” and hence, thought is invisible also. Thoughts grouped together, make the mind of man.

The grey matter brain has four sections or main portions. These four portions have certain special characteristics peculiar to each. Hence the reaction to impact in each portion is different according to the characteristics of the different portions of the brain.

Such one mind of man due to its inherent characteristics of that “certain something,” creates either an affinity or repulsion or indifference towards another such mind of another person.

1. Affinity: leads to friendship, love, courtship, sex, possession, courage, hope, devotion, attention.

2. Repulsion: leads to anger, egoism, greed, envy, arrogance, cruelty, doubts, disbelief, and in sex even rape.

3. Indifference: leads to ignorance, drifts, depression, day-dreaming.

1. Affinity: between one mind and another leads to a master mind, groups, camps, United Nations, religious, philosophical, scientific or social groups.

2. Repulsion: between one mind and another leads to misunderstanding, resulting in crime and every conceivable nature of misunderstanding leads to every conceivable nature of crime like war destruction etc. because of frustrated reactions registered in the grey matter.

3. Indifference: the relation of indifference between one mind and another; a mind which cannot either repulse or have any affinity, lives alone inside in very narrow surroundings and if not given repeated chances of either affinity or repulsion towards other minds or mind, tends to become morbid and develops the various mental and psychological diseases.

More often, due to the line of least resistance, this indifferent mind becomes repulsive to every other mind and we see then the early traces of insanity. We can call all such people “mentally unhappy.”

The mind of man is like a cloth, the strands are the thoughts that weave the cloth. Emotions give colour to this cloth. Repetition or habit gives strength or durability to this cloth. The level of being or essence or the internal states or stored-in thoughts give coarseness or fineness to the cloth. The grey matter or brain then makes out this cloth into clothes which is the character and life of man. Likes and dislikes give fashion to the clothes, i.e. gives shades of expressions to the character and life of man.

A constant daily practice as explained in Chapter-II and taking proper steps to remedy or correct, (which we shall study later) must refine our emotions and with it our level of being or essence. Our likes and dislikes will change, which means a revaluation

of the things of the world, which in turn will enable us to have a new level, completely different from the old.

We have noted that mind is invisible. Supposing it was to become visible, we could observe and understand. Because it is invisible we cannot observe and understand. If we cannot observe and understand our own mind, it is much more difficult to observe and understand another mind and this leads to misunderstanding.

There is however a way to observe and understand the mind. The ancient sages were able to observe and understand.

We have seen that all reactions of the grey matter to impulses or impacts received, form collectively what we call the mind; but now is this reaction brought about? How is an impact registered? Our senses in the physical body do this. These senses are mediums to note the impact as coded impulses received and also in turn receive decoded thoughts or messages or commands (due to the coded impulses being received) sent out by the brain. This change over, from coded impulses received to decoded thoughts sent back is done with the help of the brain and certain mechanism of the brain and the body systems which we shall study later.

Coding and decoding i.e. noting and translating of the impulses received is the work of the mind with the help of the grey matter brain.

Each human being has a number of thought patterns. The number is really large and grows daily. These patterns repeat and a person lives the daily life. These patterns accumulate from infancy, from parents, teachers, schools, colleges, friends, home and other environment.

The important point is that no person makes any honest effort at certain daily mental disciplines to analyse these patterns and some independent thinking is not done besides the play of regular stored up patterns. Any sort of corrective method is never introduced. The drifts of the mind are not examined.

On the other hand a person just lives by playing back some of these stored in patterns as if from a tape recorder depending on the stimulation or inhibition or irritation received from the outside world through the senses. A person drifts through life and makes no attempt to prevent or improve the situation. We would go so far as to say, - HE DOES NOT EVEN PROTEST.

Some predominating drift makes a person do a thing in preference to other things and he may do that to perfection. But whatever a man does, if it cannot at the same time answer the question, "What is the purpose of life and birth and am I approaching nearer to it however slowly?" "Is there no drift in life from the main purpose?" If the answer is not an honest forthright "yes" or "no" WITHOUT TRYING TO JUSTIFY; in that case, whatever he is engaged in, is a drift in life – however nice, grand or noble it may appear to him – and there are no two opinions about this.

Take this thought for serious thinking and note the drifts. “All this that I have read so far, is elementary. I know more.”

CHAPTER – IV

“What is life and what is consciousness”

“The obvious is that which is never seen until someone expresses it simply.”

Life and consciousness seem to be synonymous. It is obvious that without life, there cannot be consciousness and on the other hand it is also true that without the most elementary concept of consciousness, there can be no life. What is then exactly life and consciousness.

In our age of interplanetary travel, the atom and the second half of the twentieth century, with medical science daily taking big strides, are we nearer to knowing life than the proverbial ape (God forbid) our one time ancestor? True, consciousness can be explained away but what exactly is life?

In the scriptures is an amusing story expressing this point. One day the three Gods, Vayu (wind), Surya (sun) and Agni (fire) were overheard talking. “This poor creature man, how much have we to look after him to make it possible for him to survive,” said Vayu, the God of wind. These Gods were very advanced and had enormous powers born of knowledge and a fund of knowledge of the laws not yet possible for man of the twentieth century and naturally felt that way.

Between them appeared a small child playing with a single blade of grass. Bowing to Vayu, the God of wind, the child said, “Sir, can you blow away this blade of grass?” And Vayu blew softly, but the blade of grass did not move. He then with all his might and thunder did all he could but the blade of grass did not move. Then turning to Agni, the God of fire, the child said, “Sir, can you burn it?” and the God of fire shot a flame from his mouth but nothing happened. In a temper Agni threw a great flame which could have burnt a forest and yet the blade of grass was not scorched. Thereupon, the little child departed saying, “You Gods, try and find me.”

The three Gods searched all over but could not find the wonder child. In their search, they came to the Himalayas and asked the daughter of Himalayas, the Goddess, of wisdom about the child. “Your foolish gods, think you know much! You could not recognise “Life” when she came to you? Your existence, your powers, your knowledge, what avail you if she be not recognised? It is she who sustains the universe and us all and the poor creature man on earth, not you, mightily gods; run to her and ask her forgiveness and prostrate before her.”

Such is the essence of “Life”. At a much advanced stage also one knows nothing about Life. We shall try to understand a little better about Life, a little later.

This vital substance life makes us live, just as it allows the animals the birds, the fishes and the plants to live. But besides life, (which may be gushing forth as much in an animal or even more than in man) is what we call consciousness or awareness, which is

imperceptible in the mineral kingdom, very limited in plants, less limited in the animal kingdom, still less limited in an average human being, which makes man a rational intelligent being as compared to other kingdoms. But man thinks that in all creation, there is not a kingdom or kingdoms with consciousness as much or more advanced than his is in comparison or as his consciousness appears in comparison to the other lower kingdoms.

It is to be noted that consciousness alone does not make man a Divine Being. There is another subtle, vital principal in man which when it is able to function within man, does man become a Divine Being – WE CAN SAY THAT MAN IS THE VITAL PRINCIPAL and has consciousness, life and a physical body, just as a man can have a house, furniture and a car.

Supposing we were to live in a world of perfect darkness. Now suppose, that we come in possession of light equal to one candle power. Even so, we should be able to differentiate between light and darkness. If this one candle power light be not there and only darkness prevailed, then we would never know light and darkness.

In the same way, between each day we sleep or have sleep. Our consciousness (BY COMPARISON TO OTHER STANDARDS) IS ONE CANDLE POWER DURING OUR WAKING HOURS. However, if we were always asleep, we can never understand what consciousness is.

Are we actually conscious for sometime, however short the duration or are we completely asleep always?

We do not today even understand what sleep is. We have another state in which we are not aware or conscious of our body or a person though awake. In sound sleep we are not conscious or aware of our relation with other people, our knowledge, our possessions, our worries, our health or ill health, even our own body; in short, we are in oblivion. Nothing exists, neither we, or God, nor the world. Yet when we get up we say, “I slept wonderfully. How time flies. To think I had eight hours of sleep, seems that I went to sleep only now.”

If we were in oblivion how could we say, “I slept wonderfully?” Which is that state of consciousness? Who testifies it? And who is this ‘I’ that slept and who is that ‘I’ who testifies or is or was conscious of the fact?

During sound sleep, the body yet had its own consciousness; for it continued breathing regularly, the circulation of blood the beating of heart, digestion of food and even turning on our side in sound sleep continued. Which is this state of consciousness within?

When we are not aware of our body as in deep sleep, it is life that makes the body exist. That state when you are not dependent on your five senses is the state of the vital principle, which lives by its own inherent capacity not depending on any material or

physical laws and the consciousness of circulation, breathing, etc., is the inherent consciousness in matter of all forms and grades due to the prevalence of the substance life in all creation. All creation therefore breathes some taking a very short breath, to some taking a very long breath and everything moves, rotates, circulates in all creation.

It is not want of life and consciousness beyond our earth but it is want of observation, study and knowledge and the means to observe beyond our "Earth" that we presume that there is no life or consciousness beyond.

It is this rate of flow of life, it is this rate of flow of consciousness, it is the state of the vital principle, in its original state as in deep sleep or as identifying itself, with the physical body in what is known as the waking state, and finally the inherent different levels of consciousness of matter of forms that makes man and man different, not circumstances, environment, heredity.

Take this thought for serious thinking. "What is sleep and who keeps awake to carry on the vital functions during sleep?"

CHAPTER – V

“Breathing and its relationship to consciousness and Life.”

“What longing built our bodies and around what grains?”

It is true that when “Cosmic Consciousness takes birth within man, all sense of sin and shame are crushed, as well as sense of good and evil and would annihilate efforts and labours of will; but human activity will continue.”

All forms of consciousness and Life, whether lower or higher, live by a peculiar and different way of breathing and by coding and decoding the incoming impulses and the outgoing reactions or thoughts. This is true in all creations. In all creation pervades Life and Consciousness in different states.

Breathing is essential to normal functions of living. Life and breath are not synonymous, though they seem to come together at birth and depart together at death. What relation then has breath to life? What is the purpose of breath?

We are made to understand that the respiratory system has a particular function to perform, viz., cleaning the blood in the lungs. The heart beats and works regularly and sends blood to the lungs and with each breath the millions of air cells in the lungs are supplied on one hand by air and on the other hand by the blood that is brought by the veins to the heart and from the heart to the lungs. The other important organ of the respiratory system though much less known and appreciated keeps constant movement. This organ is the diaphragm and it is the movement of the diaphragm that makes the ribs rise and fall and create a vacuum that sucks air in the lungs or works like a lever to throw it out.

The cleansing of the blood, by breathing is the purpose or the only purpose, we are not convinced. Nature is a past master at economy. Nature makes learned men believe this to be the purpose of breathing but she quietly makes man take in with every breath the very essence of Life. Many times vaster than the envelope of atmosphere is the all pervading Life essence. Within this ocean of the Life that pervades all creation like water in a sponge and around it, all creation subsists. Nature makes man take in obviously oxygen with every breath!!

1. In breathing we introduce outside elements in our system. They are impulses reaching our nerve centres within and the grey matter gives out reaction or in other words we receive coded incoming impulses and the brain centres give out decoded thoughts.

2. Similarly, when we eat and drink we introduce outside elements in our system. They are also impulses reaching our nerve centres within and the grey matter gives out reaction or in other words, we receive coded incoming impulses and the brain centres within give out decoded thoughts.

3. Finally, in the same manner we receive from outside elements coded impulses through our sense of touch, sight, hearing, smell, magnetic, electrical and cosmic impulses. All these coded impulses reach our nerve centres within and the grey matter gives out reaction or in other words the brain centres within give out decoded thoughts on receiving such coded impulses.

We have the normal food appetite and also the emotional, mental and sex appetites. The impulses are received as explained above in (3) come in to feed our emotional, mental and sex appetites and just as in case of food, we find that we must observe some care. We shall find later that much more care is required in selection of these incoming impulses which from food for the human appetite of emotion, intellect and sex.

At the same time, just as we take food so that the body is healthy we should take the incoming food of impulses and not inhibit the emotional or sex appetites by certain “denial” practices. That there is a way to select these impulses, note their incoming, note their effects and reactions and note the satisfaction or over indulgence of these appetites in respect of the emotional, mental and sex appetites is a study and a method and the scientific approach to this study is termed by ancient sages or (Rishis) of India as Yoga. Do these impulses introduce themselves to satisfy or irritate our appetites without our knowing or knowledge or in spite of our knowing or knowledge or do they enter as per our directives! And this would mean the difference between man and man. This control, let it be very plainly known is not possible by the use of “will.” Use of will-power for exercising control is the surest way of losing all control. Control is possible due to conscious or unconscious use of corrective methods and disciplines. Corrective methods and disciplines when they become habits, enable one to experience, what is called effortless effort or effortless control. Will power or use of one’s will, never gave anyone any control over the least of the human weaknesses.

From infancy we collect a great many patterns together with certain habits of food, drink, sleep, breathing and the incoming coded impulses of the emotion, intellect and sex. There is a wrong way and a correct way of doing each or all. It is easier to do them incorrectly or over-doing; for strange though it may seem, (when each one of these is done incorrectly we get a certain sort of pleasure or physical satisfaction. This sensation of pleasure or satisfaction makes us repeat the performance and as noted earlier the repeat performance is also done incorrectly. Repeating this many times, we form a wrong habit).

Why is it that when each or all of these when performed incorrectly gives us pleasure? To do correctly only or to a great extent, the intellectual centre is worked and very little excitement of the emotional or sex centres is invited as decoded impulses would require when doing it all wrong or to a great extent wrongly. However, ninety-nine percent of people work the emotional or sex centres only or to a large extent with very little excitement or working of the intellectual centre. All human life, all human enjoyment, all human pleasures are more attached to the emotional and sex reactions

within than to the intellectual. The few that work the intellectual go to the other extreme of completely inhibiting the emotional and sex reactions.

Therefore change of habit should be painful as explained above because the intellect has to come in more and the emotional and sex less. The pleasures of the flesh are woven around the sex and the emotional reactions only. That is why in the Geeta in Chapter III Lord Krishna says, “But O mighty One! Who understands correctly the relation of the qualities to action, is not attached to the act, for he perceives that it is merely the action and reaction of the qualities among themselves.”

Further, in Chapter IV Lord Krishna says, “It is necessary to consider what is right action and what is wrong action and what is inaction, for mysterious is the Law of Action.”

Knowing that a particular habit is wrong is not enough. The resistance we experience from within us when changing a habit is not overcome by will power! Temporary triumph by imposition of will finally makes us indulge in that habit all the more! Such repeated failures of the use of will power makes our will weaker still. This leads us to the thought of giving up trying to improve ourselves and correct our habits. This is natural in the absence of a correct method of approach.

Man is created not as a finished product but is created with certain rich potential and has been given certain access to knowledge and awareness that may prove useful to evolve further and reach the state he is ultimately supposed to reach. This means that man is given an unique type of independence and free will, the vital presence of which he denies himself as ever been given to him or having ever received from God and Nature.

“To man he gave a special place. For the fulfilment of this great trust, man was given a will, so that his acts should reflect God’s universal will and law and his mind, FREELY CHOOSING should experience the sublime joy of being in harmony with the Infinite and with the great drama of the world around him and for his own spiritual growth ----- man fell from vanity when his will was warped and he chose the path of discord. And sorrow and pain, selfishness and degradation, ignorance and hatred, despair and unbelief poisoned his life.”

Message of Islam

Either he is honest in his belief and in his denial of having and using his free will because he is not aware of the proper situation; or he is not honest in his denial of free-will because he is anxious to start a new theory or cult.

If man is aware of his great heritage and can work up to it he would certainly be far better today than what he is and if today he is, what he is, it is understandable that he is unaware of his great heritage or that he is careless, unmindful, lazy, obstinate, unbelieving and he would not overcome his initial inertia and live a new life.

Of course, it would mean a little hard work in the beginning. It would mean, following certain disciplines; and yet man is prepared to spend a minimum of fifteen years at the rate of six hours a day for elementary and high school education only. What is more objectionable is that during these years only a few thousand – thousand, tape recorder type thought patterns are collected and the child is given no opportunity to do a little independent thinking. These patterns, later in life are played back, as if from an automatic record-player. The total time, in the average life of a person, spent in real independent thinking may be at best a few minutes in the whole life and even this is doubtful! If man insists on living this kind of life, well, none can help him – even God and Nature are helpless, for then, they even cannot impose Their will on him.

We human beings have bartered away, our free will for some few meaningless pleasures, which in the long run we find painful and hurting. We have been created to enjoy supreme bliss whilst we are searching for pleasure. Pleasure is more obvious and easily obtainable because of the coarseness or because of the line of least resistance or because of free use of emotional and sex centres. Man does not care to look below the surface of pleasures.

Let us take this thought for serious thinking. “What is the difference between pleasure and happiness and bliss ? What acts lead to each and for all these days what have I been heading for ?”

CHAPTER – VI

“Introduction to that critical certain stage.”

“All knowledge that is divorced from justice must be called cunning rather than wisdom.”

In the life of some person comes a moment and eventually in the life of all persons comes that moment when a person finds himself standing on the threshold. What is this threshold and of what kingdom is this threshold ?

In the life of such a person comes a moment when without being told or even without passing through trials and tribulations the zest of life seems to leave that person. No longer the age old pleasures of the flesh and mind give pleasure; on the other hand, a distinct disgust is experienced. This is indeed a blessed moment and at the same time a terrible moment.

A few persons due to certain reasons come to this stage unconsciously, without any deliberate thinking about this stage, while some earn this blessed moment but not knowing what to do at this blessed moment and not actually knowing the laws that bring about this experience miss the opportunity and even misunderstand this moment. We call this moment “that critical certain stage.”

In the last chapter, we noted that outside factors or food in different forms or impulses in different forms we introduce within ourselves are (a) through breathing (b) through food and drink (c) through coded impulses received through our senses. The test of a person is how these seemingly simple elementary factors are introduced within ourselves. These seemingly simple factors create two more simple factors, viz. (d) sleep and/or inertia (e) sex.

The gravitational pull of life, the inherent pull of matter the hypnotic spell of self-consciousness stated in which we find ourselves today and the fear to be different from the normal or others, keep us as if held in a vice in the drama of this world where we seem to perform, as well as be hold the performance of others.

Life and consciousness are relative terms. All light, all understanding, all truth, good and evil and all religions are relative; but relative in what manner ? We say relative to the position of a person to “that critical certain stage” or the threshold or that blessed moment in life.

It is never possible by reading or intellectual gymnastics, dry philosophy or mundane theosophy, or misleads yoga practices to understand life and consciousness and vita principle and much less anything higher. “This is all understandable only when one crosses over or goes across the threshold or reaches that critical certain stage”.

The question is, how should one find out that one has or has not reached “that critical certain stage” and by what means or methods or disciplines can one cross, rather reach “that critical certain stage ?”

We on our part will endeavour to guide but we expect absolute mental integrity in our reader when studying in the privacy of his or her heart and mind. The reader should honestly measure himself or herself and then unfailingly and painstakingly follow day to day the methods and disciplines outlined.

It is a prevalent notion that such guidance is only given by a teacher to the disciple. We presume not to be teachers nor do we wish to have a following of disciples. Normally, it is presumed that a teacher after ascertaining the peculiar tendencies of the disciple, gives a particular line of treatment; and that a general course and that too in a book form would immediately meet with resistance.

This is very true and should be so. However, this book is not written for those few who have laboured and crossed the threshold and have become accepted disciples. It is also true that each person sincerely believes himself or herself to be a disciple of some teacher or guru or master. Kindly note, that this is self-imposed or imaginary only, and such teachers and such disciples are countless. When a person has crossed the threshold we hear the oft rejected. “When the disciple is ready, the master will appear.” And unfailingly it is so.

The main question is, how should a person make himself or herself ready ? We therefore wish to guide those who would like to reach first that fruitful, critical certain stage and then be ready for a real master or teacher. There are many sincere people who in their very eager search unfortunately lose their way, their heart and their head for so called schools, ashrams, teachers, methods new and old and theories old and new but who would not take into account this very important factor, viz., that of reaching first “that critical certain stage” and not knowing this fact, or ignoring the same, apply certain higher methods and disciplines rather prematurely! How can they then expect results without reaching first “that critical certain stage?” Also kindly note that all the methods outlined as dharna (concentration), dhyana (meditation) and Samadhi (identification) are for persons who have reached “that critical certain stage.” Let there be no mistake about this unimpeachable fact. “Experience not theory, reveals this miracle-moving law.”

In our opinion, such methods will only do harm. The four most misunderstood, exploited and even abused words are : God, Religion, Love and Yoga. The great yoga systemsfallen and are looked down upon with certain suspicion; because they have been followed and practised by people below “that critical certain stage” and by many foreign scholars who after getting a few fragments, clothe in their appealing language and postulate fancy theories.

Sometimes due to operation of a certain law for a second a person sometimes crosses the threshold and that critical certain stage. When this happens without conscious efforts, it is not possible for that person to command it or to remain

long enough in that state. However, by conscious efforts and methodical approach, it is possible to live the rest of one's life in that blessed state.

The effect of the intensity of such a rate of flow of consciousness on the physical body is too strenuous and therefore, before this stage dawns, it is better, may rather it is necessary, that we consciously pass through certain methods and disciplines and thereby raise the intensity of the body and brain and replace generations of cells, by generations of cells to withstand the blessed event. This is absolutely necessary.

Otherwise, the body and brain being ill prepared to meet and withstand the intensity, will have to therefore part from such a state, within fraction of a second – and very mercifully; for without preparation, the body and mind would be damaged irreparably by prolonged flow of such high intensity.

A person so to say passes through a new state or birth and is born into a new way of life and rises high on the moral and spiritual plane and is never again the same old self! Kindly note that this stage is not a supernatural stage. It is just a normal human growth promised to man by God and Nature and given a taste of things to come! Only if man were not to use his free will unwisely, the blessed day for the whole race would soon be at hand!

Can we define “that critical certain stage?” Can we find or know the practical ways and means or have a yardstick to measure and find out in a simple and direct way where a person is at a given time in this life? Can we give simple and straightforward instructions? The methods and instructions should be such that nothing is left to faith, fate or chance nor should they be impracticable.

Before we come to the main subject – “that critical certain stage,” we would like to review two incidents. One from the Mahabharata and the other from the Bible.

The first incident is from the court of Prince Duryodhan who in the hour of temporary victory in high arrogance, in the open court and in the presence of the five great princes (the Pandavas) insults and tries to outrage the modesty of Draupadi!

The great epic portrays each of the five princes as a great warrior, each able to destroy, an army. Draupadi had nothing to fear, with such mighty warriors by her side and woe to any mortal who would challenge them or drive them to a combat. Yet Prince Duryodhan tries to outrage the modesty of Draupadi before their very eyes and he tries to disgrace and humiliate her by pulling at the folds of her dress. Yet the five princes stand motionless and with their heads bowed.

What fatal hour was this in their lives? What fatal hour was this in Draupadi's life? How can this happen even the court is amazed? The noble, innocent, Draupadi cries and entreats and then spurs the princes by words and tears; but they stand motionless. Here our study ends as regards this particular incident.

Eventually we are told, that Lord Krishna comes to her aid and fills up the folds of her dress with His Divine Rays and the never ending dress Prince Duryodhan pulls in vain, at last to acknowledge the greatness of the lady and the supreme power of Lord Krishna. We are also informed that the five Princes, due to a sad incident had lost their freedom to Duryodhan at that moment.

The second incident is of Lord Jesus, the Christ. He was betrayed by Judas (which he fully well knew and hinted) and was denied by his best disciples, (which, also he knew and expressed). He had the power to summon Divine help to save Himself if he so desired. He could have even simply given in explanation to the Roman Governor that He meant no harm to anyone. Instead, he welcomed the humiliations, insults and the cross!

The first incident : The Pandavas, as per the critical certain stage measurement, were well past the critical certain stage. If that were so, then they could not be machines and cannot be devoid of free will and life for them could not be an overpowering force. They would then be classed as conscious beings and could deliberately work out their causes and weave patterns to that effect.

But whenever a person reaches such a high stage, the internal self-diagnosis reveal even microscopic faults and defects and the left over ancient patterns and as such desires to remove the same; such person's aim being, - Perfection.

To that end therefore, it is imperative for such persons to bend their whole will and work for that one purpose – Perfection. To reach that end, such persons work out causes, deliberately to fulfil through effects that carry moral for the average person and once having fixed causes consciously, they work out unflinchingly the effects. The higher the order of being, the more poignant is the way in which the causes are set to create most hairraising effects. The last traces of the ego are destroyed completely. The self-created drama therefore includes, insult, humiliation and a subdued mind which refuses to act even in self-defence; besides giving the less advanced people a lesson in life to learn!

Second incident : Lord Jesus was not only beyond that critical certain stage but was perhaps the most advanced being as could be possible for a human being. His drama was therefore much more poignant. How easily we mortals feel insulted. How readily we mortals take to the war path in self-defence and in defence of our honour! How much are we afraid of death and to avoid that, how we would like to clear all misunderstanding. If this would not be the difference, then there would be no difference between mortals.

Beyond that critical certain stage comes a period when we can see deep into the future. Suppose you are able to see and find that tomorrow morning whilst taking your only child to school, it so happens that the child runs across the road and is run over by a heavy transport.

Next morning it is time to go to school for the child and you are asked by your wife to take the child to school as the servant is not available. What would be your reaction? On the road, are you see the heavy transport approaching, what is your reaction? After the child is run over, with what feeling will you bend down to pick up the maimed and lifeless form? Will your heart be free from ache and your throat remain unchoked?

If you can answer the questions correctly, you are able to see deep into the future and subtle causes. If you cannot – well do not worry, but know that you are below that critical certain stage.

Mortals feel that everything is forced on them by certain laws operation, what else can happen to normal persons? There are philosophers who say that man is a machine, that it is all predestined and there is no free will and some contend that man is divine, that he is a God and is capable of changing his circumstances, and environment and change defeat to victory.

We at least do not wish to condemn man because sometime, somewhere Adam made a mistake; neither do we wish to accept that man is saved because the Christ or the Budha and others have atoned on his behalf. Let us give up these child-like conceptions. Let us remove from our minds the fear that we cannot bless ourselves or atone for ourselves because of a God we cannot understand. Nor do we wish to express parrot – like at this stage that man is God and say, “Aham Bhrama Asmi,” “I am God.”

Let us take this thought for serious thinking, “Before the eyes can see they must be incapable of tears.”

CHAPTER – VII

“About Books and Philosophy.”

“Every beginner is book-mad, hastily scanning a hundred books and practising none. As if the miracle of transfiguration could be achieved through reading about it.”

Helen Rhodes Wallace.

“Wolf-rides in the chariot of the body, intellect the firm-looted charioteer, discursive mind the reins, senses are the hourses, objects of desire the roads.”

“Above the senses are the objects of desire, above the objects of desire, mind; above mind, intellect; above intellect, manifest nature, above manifest nature, unmanifest seed, above unmanifest seed, God, beyond Him nothing.”

Katha Upnishad

Before we proceed seriously with our subject, we feel the great need of this chapter. The reader is requested to give some thought to this chapter.

The unquenchable thirst for knowledge enforced on us a long search for books which continued. Deep was the delight whilst reading the books. Passages that appealed were marked and many of the books were reread.

However, later when under the guidance and at the feet of Shri Rama, we realised that we had stored within ourselves, hundreds of thousands of thought patterns – all wrong!!

Most of the writers are well meaning; but it seems they have not yet arrived and a few, very few, seemed to have certain motives in writing their books.

The subjects covered were, Karma Yoga, hatha yoga, bhakti yoga, gnana yoga, raja yoga, japa yoga, asanas (postures) pranayama (science of impulses) the co-ordinating of yoga or synthesis of yoga, advice on yoga, science of Of centres commentaries in Geeta, Vedanta and Upanishads, applied psychology, study in contemporary religions, hypnotism, hypnoses or auto-hypnoses, power of suggestion and auto-suggestion, power of mind, practices of concentration and meditation, projection of the astral body, study on religions of the world, palmistry, astrology, etc., etc.

Most of the books have very appealing covers but contained nothing between them and some have very appealing titles. Truth or God or Realisation is a vaster ocean than the vastest ocean we know of! Each individual or group or a movement or a religion is spread over this huge ocean.

However, great the vision of the individual, group or movement or religion, basic human limitation makes one see a very, very, small portion of the ocean. Should one be satisfied to see no one else or no other group or movement or religion in sight, the feeling created is that this is all the truth and nothing beyond or elsewhere is and no one else knows about it either!!

Even this attitude is understandable if we can overlook human weaknesses and limitations, but when one individual or group or movement or religion were to impose or feels confident that the other individual or group or movements or religions are wrong; then arise the abuse and the misunderstanding and the bitter feelings.

Dear reader, if you have time to read all such books, by all means read them, but analyse what appeals to you from each book. If you have time to argue and discuss, please do so by all means, only please also take the trouble of keeping a diary and note the periods so spent or the total time spent. Take it as an absolute truth, that all the time thus spent is lost forever.

What is the purpose of Life? Is it to read only? Is it to argue only? Is it to spend time in this or that only? Are we creating a balanced mind? Are we living a harmonious life? Are we creating the harmony of breath? Are we evolving the harmonious disciplines of life in daily trifles, viz., eating, drinking, sleep, sex and thinking? “TRIFLES MAKE PERFECTION BUT PERFECTION IS NO TRIFLE.”

Let us review the subjects we mentioned earlier; Yoga is a wide and difficult subject. The writers write, convincingly and fluently, let us suppose. Let us also suppose that the readers of these books correctly understand the authors. However, in the life of the householder, when emotions and sex rage, (as we shall examine later) what recourse has the householder to stand the huge tidal wave?

The reader may read and genuinely understand and he or she may sincerely wish to do many things but when the inside of him or her, i.e., the volcano within him or her bursts, what is the remedy? Will japa or prayer or meditation or keeping the eyes fixed on the portrait of the prophet, or his or hers resolution help during the emotional and sex crisis? Let us be honest. Let us honestly say whether this does happen or not in the life of the average person.

What is the remedy? Such nice, noble and good reading only gains for the reader regrets and there will be biting of lips, every time a failure is registered and it happens many times. By no means do we imply that such reading is to be stopped; but reading alone will not help, prayer alone will not help, real practical work as shown later is essential.

In Geeta Lord Krishna says, “Not by study of scriptures, not by sacrifice or gift, not by ritual or rigorous austerity, is it possible for man on earth, but by tireless devotion can I be seen and known.”

We can further quote from that wonderful book, “Light on the Path,” “Seek not by any one road. To each temperament there is one road which seems the most desirable. The way is not found by devotion alone, by religious contemplation alone, but by ardent progress, by self-sacrificing labour, by STUDIOUS OBSERVATION OF LIFE. None alone can take the disciple more than one step onwards. All steps are necessary to make up the ladder. The vices of men become steps in the ladder, one by one, as they are surmounted. The virtues of men are steps indeed necessary not by any means to be dispensed with. Yet, though they create a fair atmosphere and a happy future, they are useless, if they stand alone. The whole nature of man must be used wisely by the one who desires to enter the way.”

In Gnana yoga, it is true, that the person concerned, if advanced in this particular yoga, succeeds in keeping the tidal wave of emotions and sex subdued. He is obviously safe it seems, but unfortunately the person creates an idol of gold and the person worships this idol in preference to God and Nature; and this idol is the reflection of the person himself. In that state, the Gnana Yoga aspirant, is in a much more worse or miserable state than the preceding one. He may remain so hypnotised for an eternity, quite pleased at what he has achieved and much later will come a day when with tears in his eyes he will decide to break the idol to pieces – that day of course will be a blessed day, but till then there is no escape for he is bound in worship to the idol of his creation.

We next go to the most promising and profound aspect of Yoga – Bhakti Yoga. Here the person is a fine person, clean and upright, immersed in the love of God or a God – intoxicated person, in other words. To what or which God he aspires matters not much. But such a person has to remain in this God-intoxicated state full time and live an artificial life, for were such a person to mix freely, he would find that for most of the time in this worldly life, he would react very intensely at the behaviour of others and will burst out in righteous anger.

The Raja Yoga, or the royal road to yoga gives person a fair equilibrium. But unless a person first reaches that critical certain stage by certain laid down methods and disciplines which is also enjoined in the important steps of Raja Yoga, how can that person practise successfully the important steps of Raja Yoga – viz., - dharna (concentration) dyana (meditation) and samadhi (identification).

Japa Yoga is related to Bhakti Yoga and the same conditions result.

Co-ordination or syntheses of Yoga if as good is claimed to be, Little. The fact remains the proper methods are essential to first reach that critical certain stage; but how?

Whenever we say, “It is essential to first reach that critical certain stage,” we mean that whatever the desire or road by which a person wishes to go, it is initiative that along with either Karma, Hatha, Bhakti, Gnana, Raja and Synthesis or co-ordinating yoga etc., etc. The proper corrective methods and other disciplines as laid down and shown later

should be implemented and in absent of which the most sincere efforts would not yield result a person would expect to achieve, after working so gently along the path.

By all means, take the road that appeals to you most, but you must The sign-boards that read, “is, the purpose of life and birth?” “Do you subject you coded impulses and your decoded thoughts to the disinfect Chamber?” “Do you apply the corrective methods?” “Do practice the three step rhythmic breathing?” If you the dear reader that you know the road so well that you need look up at any sign-board or have never by chance have looked at these sign-boards on the road, we only say, “..... be with you.”

Let us now consider books on other subjects. They are good to read if one has time which cannot be more profitably used for self-advancement. Whilst facing the day to day life much more than mere advice is necessary but practical directions are essential and in all such books we only get direct advice or hints to improve our character and conduct; but how; is not shown.

All this calls for the highest degree of inward poise, intellect, heart, understanding, character and much more besides, if one should be able to reach the goal; for the goal is no ordinary goal – the person concerned wants to meet “his pilot, face to face” and nothing less than that will satisfy!

Next, let us review the books on the Commentaries on Geeta, Upanishads, Vedanta – wonderful reading indeed. In this class also come the commentaries on the Bible, the Quran, the Avesta and such other books on the great religions of the world. Wonderful reading indeed, Great peace descends on one even at the mention of such books and what a fund of wisdom they contain – there is no disputing the fact.

The wonderful commentaries relating to these splendid works – however only befog an average person’s mind. In all cases, the average person on closing such books, invariably closes his eyes and thinks, “How far, when, how?” Those who are sincere seekers have testified to these expressions or something a king to this thought.

After such reading is over, though reinforced and armed with great resolutions, such persons face normal life and steer clear quite well for quite some time. Then one day suddenly a great tidal wave comes over from the ocean or emotions and sex, or a great volcano bursts in all its fury and with desperate cries the person realises that the Geeta, Upanishads, the Vedanta, the Bible, the Quran, or the Avesta and other equivalent reading must have been for a little while, for some reason, set aside in practical life. The off-guard moment proved fatal. This is the sad experience of all of us who have struggled and toiled unflinchingly and as such we read or hear of these struggles that one passes through.

“Talk as much philosophy as you please, worship as many Gods as you like, observe all ceremonies, sing devoted praises of any number of deities; - liberation never

comes, even at the end of a hundred Kalpas, (ages) without realization of the Oneness of Self.”

Vivellachudamani.

How long does the reader wish to engage himself in such heart-breaking efforts? We today in our age appreciate the value of rich experience and do not believe in learning by trial and error. Would you not like to apply along with such fascinating reading the methods and disciplines that bring one first to that critical certain stage?

The rest of the subjects are also good, but in comparison, give infant knowledge when compared to the Geeta, the Upanishads, the Vedanta, the Bible, the Quran, the Avesta or such other works of the other great religions of the world. When such higher reading (when it is reading only) fails to give us help in our daily life, the other lesser subjects can help us much less.

Methods of dharna (concentration), dhyana (meditation) and samadhi (identification) lose all meaning if the inner methods of bringing about “rhythm” is not done through proper methods and disciplines. From all these, it is apparent that whatever you may wish to do, live your normal life, the normal way. No inhibitions and no restrictions to be imposed. Inhibitions and restrictions are completely different from a life well lived within bounds and reasonable bounds too. If you wish to follow a programme, please do so, for it will make the journey easier but it must be reasonable too. Implement free will in daily trifles and whether you are worthy of exercising free will in higher matters, worry not about that, for eventually you will be given free will in all matters both big and small. Follow the Yoga or the path of your choice if you are drawn either by prayer, meditation, concentration, reading, or any other way, but, along with these, introduce the corrective methods that help one to cross that critical certain stage. Bring about a change within you consciously due to the natural flow of life and thoughts attendant in normal life by proper methods as shown later.

It is worthwhile to remember that progress however fast, even if it were as fast as the speed of light will require time to realize the Infinite or the Absolute. Light travelling at that enormous speed is not able to reach us here on earth from some distant stars and it must have started in some cases as early as the creation of our world. If a star or a sun could be that distant, have patience for knowing and understanding the Absolute; and His laws or ways of life.

With clarity of mind and intuitive feeling and if you are sincere to the programme of corrective methods and disciplines, you will know how to proceed and press forward unhesitatingly and you will meet your master on crossing the threshold or that critical certain stage and then no books can help or are necessary. Keep the life-saving formula, “What is the purpose of life and birth?” constantly before your eyes and all will be well.

Take this thought for serious thinking; “What are the corrective methods and what is the disinfection chamber?”

CHAPTER – VIII

“Use of Free Will in Trifles.”

“There is a state so happy, so glorious, that all the rest of life is worthless compared to it; a pearl of great price, to buy which a wise man willingly sells all that he has. This state can be achieved.”

Bhagwan Patanjali in the Yoga Sutra has given steps. The last three are dharma (concentration), dhyana (meditation) and samadhi (identification). But before these advanced steps are taken, the other steps must be mastered. This is very clearly laid down by him. The other steps are by no means less important. These are yama, niyama, asana, pranayama. These are practices in corrective methods and disinfection chamber, and rhythmic breathing; as we shall see later. Between these four and the last three is the most important step, - Pratyahara —that critical certain stage.

Normally the steps yama and niyama are described by writers as rules of conduct and for normal behaviour. Our intention is to explain these at great length. How a normal person can in this daily life take consciously care of these steps. Along with these we shall also see how pranayama can be done successfully. These we presume have never been rendered in books to clearly explain the great thoughts hidden behind those obvious looking eight steps and so we request our readers to pay very close attention to these lines should the reader wish to make progress on the path really possible.

Let us first see how we use our so called free will in trifles of our daily life, and compare it in our daily life should there be some rigorous punishment attendant thereon. Why should then there be a difference in our actions in our daily life? Because, we presume we are conscious of the punishment attendant. The fact that comes out is our “Consciousness” in relation to the act. This “consciousness” can be due to punishment, administered by law of man or law of God or Nature. This is the most primitive but essential step in awareness or consciousness in our daily life made up of many trifles. The next step in this “consciousness” is our own desire to act in a particular manner even if there be no punishment attendant through the law of man or the law of God and Nature. When that stage of “consciousness and awareness” dawns on us and Inclination and not Guided or frightened into behaving by the operation of man-made laws or God’s and Nature’s laws, and then only we earn the right to use free will!

Let us examine in brief a few trifles and our desire to use our free will or our desire to follow the line of least resistance.

The day including the night is of twenty-four hours. How do we spend this day of twenty-four hours? How much really constructive work do we do without either being paid for or without any motives for praise or recognition? Would we spend the day in the same manner if God and Nature or our own government charged us a rupee a day (in terms of money) and stipulated that the day be spent in a particular manner? Will we not

spend our day according to a certain pattern? Should we or should we not still spend the day in the same manner even in the absence of such sanctions or stipulations? Are we not first and foremost human beings and different from the animal kingdom who eat when they like and sleep when they like? Are we still mentally, morally and emotionally either barbarians or savages or at best, little unthinking children? Is it not true that we still abuse and misuse the things for which we have not to pay in any manner? (This is because we think and hope to escape without any law of Nature to overtake us sooner or later). Is it not true that the things in which we have the right to exercise free will, we do misuse our free will? Do you not then agree that we are no better than animals in many ways? Do you think we have made proper use of the gift of God and Nature to be human being and to be (erect) upright and have no tail and be on our two feet instead of four and should it not be that we be erect upright in our ways of life?

How do we spend our twenty-four hours? Let us examine a few of our functions of the human body.

Suppose we owned a large factory and worked in three shifts round the clock. We have to give a weekly off or a staggered weekly off to all the employees. There would be in addition some public declared holidays and some paid holidays. We have to give the annual leave and the other leave permissible under law. A factory running to full capacity for three shifts at the end of the year declares profits and bonuses for the employees under the laws whatever is permissible.

Now our wonderful factory of the stomach works for three shifts, where millions on millions of workers (cells) work in three shift, round the clock, for three hundred and sixty-five days of the year under the conditions existing in the days of the ancient Romans and their galley slaves and we do not even revolt at this thought.

What should be the working hours for these cells in the stomach? In what manner should they be given rest and holidays and pay and bonuses. We care to think? We even laugh at this thought as ancient Roman Captain of the galley would have laughed if he would have been suggested such thoughts by a trade-unionist of our present day for his galley slaves. Are we at least fair, if not merciful to these workers (our cells) within the stomach?

Further, whenever we are eating, do we care whether we are standing or sitting, whether we are silent or talking, whether we eat with pickles or wash down the food with drinks, whether we are arguing, angry, sad, moody or thinking about some pressing problems? Do we care whether we are eating fast or slow and can or should anyone raise an objection?

The other very important function, that of breathing, let us examine now. All of us breathe. We begin our life with the first breath and with the last breath it is all over on this planet for us. A normal person breathes eighteen to twenty breaths per minute, i.e., in twenty-four hours, a normal person breathes between 25,920 to 28,800 times. What should be the duration of each breath? What is the cubic contents of each person's lungs?

Is it the same or in some proportion in all cases? Are lungs like the limbs in proportion to the size of the body or like the eyes or nose may be out of proportion in size? What is the ideal number of breaths for each individual or is it the same irrespectively? Should we breathe through the nose only or oft times through the mouth also? Is it bad to breathe through the mouth? Should we smoke if smoking violates the basic principle of breathing through the nose? Do we fill up the lungs properly to give oxygen to each of the million on million of the cells in the lungs?

Dear reader, these are commonplace daily functions of eating and breathing and you may wonder why so much attention is being paid to these functions, but in these trifles, we build up unconsciously a mental make up or we create a certain mental pattern, based on which unconsciously we weave other mental patterns for more serious consequences and slowly build up that unseen but much respected web, we call “character.”

We have compared the stomach and the lungs to factories and our body cells to workers. If we take this analogy a little further and bring in the very important factor of tolerances, i.e. the allowable variance in the manufacturing processes in the factory, we realise that there are very strict tolerances in all processes in factories and beyond a certain laid down tolerance (which is very minute) we cannot accept! In some cases there is no tolerance at all! In the same manner, we should also lay down certain reasonably tolerances for the important functions of eating, breathing, sleeping, thinking and sex. However, with the passage of time our mental tolerances go beyond a limit, that is not safe. That is why, we observe that with age, our frailties and weaknesses grow, and what was possible of control in young age, becomes increasingly difficult in middle and becomes impossible to control in old age and with repeated failures we willingly give up, even trying!!

Take this thought for serious thinking. “What is yama and niyama – should free will be used in trifles and in our daily routine functions – slowly and surely do our mental tolerances reach the danger point? What is the remedy.”

CHAPTER – IX

“Do we think and how?”

“No man shall attain the cosmic sense by prayer alone, but, if at all, by high and pure life. Allow nothing to stand in the way of spiritual advancement. The kingdom of God cometh not with observation alone, neither shall they say be here or there, for the Kingdom of God is within you.”

What operations take place in the grey matter when we think? Coded impulses are received by the brain through the five senses and at appointed spots in the grey matter are decoded. This decoding is thinking and whilst emerging out of the appointed spots in the grey matter is pure motive or intention. This outgoing decoded impulse can be either held in suspense i.e. ‘filed’ or given no outward expression or could be expressed by words or acts. The ‘filed’ outgoing expression is suppressed thought, the outgoing expression in words or acts is action. Action is normally understood as “Karma”; whilst actually the emerging outgoing impulse from the appointed spots in grey matter which is pure unexpressed motive or intention is “Karma,”. The actual expression in words or acts is further dictated by culture, character, education, circumstances, environment, the expression of words or acts meant for a particular person, individual health, etc.

This can best be explained by such statements like, “to call a spade a spade”, “sugarcoated”, “tactful”, “diplomatic”, “brutal”, “Philosophical”, “tolerant”, etc.

In breathing and eating our non-judicial use of free will does give some trouble, but when it comes to thinking, it is felt that it is one’s own privacy ordained by God and Nature to be free from trespass by other human beings. We are therefore tempted to feel that we are safe with whatever misuse of free will we indulge in and there should be not trouble.

This is a wide domain where one feels “I am the master of all I survey, my rights there is none to dispute.” In this domain some paint pictures, some compose songs or music, some do day-dreaming, some cross bridges before coming to them, some score even, some got over the past and some visualise the future. Everyone confident that this is absolutely private ground and it is all harmless; for we have as yet given nothing in expression; in words or acts and perhaps therefore feel that no “Karma” has been created!!

In this domain depends also the very important function – the very important, honest, sacred and satisfying function of Sex. Mark well these words :

The four states resulting after coded impulses are received by the grey matter and decoded are:

1. Pure motive state, 2. Held in abeyance state, i.e. thoughts suppressed, 3. Pure motive not expressed in acts but in words or mental pictures, 4. Pure motive expressed in acts. Numbers three and four could be honest actual expression or dressed as explained earlier.

“Actions will be judged according to intentions. (MOTIVE That which is lawful is clear and that which is unlawful likewise, but there are certain doubtful things between the two from which it is well to abstain.” SAYINGS OF MOHAM.....

We however say that there is no difference between the four states explained earlier, in the eyes of God and under the functioning of Nature’s laws, though it may be different in the eyes of men and under the functioning of man’s laws. As free as the texture of the thought basical is, so is our free will in the mental state.

Bhagwan Patanjali in his Yoga Sutra in Book I wonderfully and very clearly explains what is so difficult of explanation even in our days. Hw writes,

<u>Stanzas</u>	<u>Book – I</u>
5.	“The mind states are five and are subject ot pleasure or pain; they are painful or not painful.
6.	“These modifications (activities) are correct knowledge, incorrect knowledge, fancy, passivity (sleep) and memory.”
12.	“The control of these modifications of the internal argue of the mind, is to be brought about <u>through tireless endeavour</u> and through non-attachment.
13.	“Tireless endeavour is the constant effort to restrain the modifications of the mind.” (Use of free will in trifles.)
14.	“When the object to be gained is sufficiently valued and the efforts towards its attainment are persistently followed without intermission, then the steadiness of the mind (restrains of the Chitta) is secured. (Practices of Part-I).
30.	“The obstacle to soul cognition are bodily disability, mental inertia, wrong questioning, carelessness, laziness, lack of dispassion, erroneous perception, inability to achieve concentration.”
33.	“The peace of the Chitta (or the mind stuff) can be brought about through the practice of sympathy, tenderness, steadiness of purpose and dispassion in regard to pleasure or pain.” (Corrective methods.)

34. "The peace of the Chitta is also brought about by the regulation of the prana or life breath." (Three step rhythmic breathing.)
37. "The Chitta is stabilized and rendered free fromj illusion as the lower nature is purified and no longer indulged." (Change of basic ratio.) (the development of the disinfection chamber.)
48. "His perception is now unfailingly exact." (Portions II, III and IV of mind devloped.)
49. "This particular perception is unique and reveals that which the rational mind (using testimony, inference and dedication) cannot reveal. (the operation of the poritions III and IV of mind.) (Mind I and its limitations.)

What we refer as Section-I of the grey matter or brain and mind-I is what is generally called Kama-manas or "mind tinged with feeling." It is mistakenly also called the "lower concrete mind." Mark further the expression, "tireless endeavour." We have seen how we have to put in the correctives to all the incoming coded impulses for getting plus resultant intensity. We say, "Eternal vigil is the price of liberty."

Sutra 14	is our book Part-I condensed.
Sutra 33	throws light on the corrective methods.
Sutra 34	hkints at the three-step rhythmic breathing.
Sutra 37	shows the ultimate change of the ratio from 2:4:8:2 to 5:2:2:1, for the intellectual, emotional, sex and moving centres.
Sutra 48	shows the working of mind and brain-II or section-II of the grey matter.
Sutra 49	shows the working of mind and brain-III or section-III of the grey matter.

Let us now examine some of the human traits and examine ourselves and let us find out our weakest spot. Is it sex, anger, ego, avarice, greed, envy, jealousy, arrogance, cruelty, drifts, doubts, depressions, day-dreams, disbelief, thoughtlessness of other people;s feelings or comforts or convenience, mean, narrow and despotic or dictatorial thoughts; which of these thoughts come to you most? Do you keep them in your mental box and sink them in the grey matter, earnestly wishing all the time that they are sunk in the deepest ocean and that they will never come back? Or perhaps, you continuously wrestle with them which we normally call will-control? Or do you indulge in day dreams of such thoughts that give you mental satisfaction or pleasure, but which naturally violates Nature's most supreme law that there never can be "something for nothing"; i.e.

something for which we do not pay! At least be prepared to pay for such transactions mentally!

Do you think, dear reader that it is free will to think as you like? Do you think you do make a judicial use of your free will?

We have so far examined what we call the sins of commission by the use of free will; similarly, we can also have the sins of omissions for not making use of free will given to us, as well. We recall here the simple prayer, “Lord, for all that I have not done, which I ought to have done, for all that I have not spoken, that I ought to have spoken and for all that I have not thought that I ought to have thought, Oh Aharamazda, I ask forgiveness of Thee.”

1. The earliest stage a human being passes through in relation to these thought processes or possible use of the free will, is when he does everything incorrectly, by the innocent use of free will and KNOWS NOT.
2. Then comes a stage when HE KNOWS BUT MINDS NOT.
3. Then comes a stage when he KNOWS AND MINDS but makes feeble and half-hearted attempts at correction.
4. Then comes a stage when HE KNOWS AND HONESTLY MAKES ATTEMPTS at corrections but succeeds not and fails again and again due to improper methods and sometimes gives up the struggle saying like a philosopher, “The spirit is willing, but the flesh is weak,” as if flesh has any part of play!!

He fails to realise that there is a right way of going about and many wrong ways of doing the same. This volume is written so that such people may find the right path to go about.

5. Then comes a stage when HE KNOWS AND SO DOES NOT DO the things not worth doing and YET MAY HESITATE TO DO THE RIGHT THINGS worth doing.
6. Then again comes a stage when HE KNOWS AND SO DOES NOT DO the things not worth doing AND DOES NOT HESITATE TO DO THE RIGHT THINGS worth doing, and honestly makes attempts at corrections and succeeds because he knows the right way of going about.
7. THEN FOLLWOS THE STAGE OF HUMAN PERFECTION. A man walks and acts like a living God on earth and makes the proper use of the Divine Gift of free will.

From stages one to five we will note if we observe these persons that :

- (a) They do not sit even for five minutes each day at peace with themselves and the world, without having thoughts of their own self, or their family or their own small circle.
- (b) They do not sit for five minutes at peace and try to send out thoughts of good-will to those outside their small circle.
- (c) They do not sit for five minutes at peace and try to think out the purpose of birth and why they are on this planet and what they are in search and what are the avenues they select in the high hope of fulfilling their pleasures.
- (d) Do they get happiness when they search for happiness or search for happiness to find pleasures only? Or do they get happiness whilst trying to give happiness to others?
- (e) Do they think why others are not as happy as they are and whether they are directly or indirectly responsible for the state of happiness or otherwise of others?
- (f) Can they help directly or indirectly to make others happy?
- (g) They know not the indirect ways of making others happy!
- (h) Have they any disease in their body? Has that any relation to the thought patterns they have and why do others suffer from diseases and can their thought patterns be observed; at least of those who are known to them?
- (i) Do they consciously spend daily in such thoughts half an hour? Perhaps they have no time! If very few are able to do so, even they act from moral pressure or for salvation or with pious motives or redeeming feelings! But we shall and should be able to do this because we cannot help doing it; because as human beings we cannot help thinking about this and along this line, daily. If we do this we are making proper use of free will even though it may be used in small daily trifles like these.

At night on retiring to bed, do we spend a few minutes auditing the day's balance sheet and drawing up the profit and loss
There should be no religious or pious feelings or guilt complex attached to this mental exercise that is done every night for a few minutes.

Try to note how many times a certain thought pattern repeats. Observe what action was taken to prevent its repetition or was this pattern a welcome guest? What positive action or corrective thought pattern have we introduced?

“From the senses finding each its own gratification in the objects PECULIAR TO EACH, there arises no real happiness, but only a temporary allaying of the fever of the mind. It is therefore vain to grope for any real happiness in the world of objects.”

Atmapurana.

Take this thought for serious thinking; “He is a stranger. He has a child. This is my child. How can I love this child as much as I love mine, and why should I even make an attempt to do so?”

CHAPTER – X

“Must we sleep and how much.”

“Half of what I write is meaningless; but I say it, so that the other half may reach you.”

Khalil Gibran

Before we begin let us suppose that the reader is the busiest man on earth and so it is precisely for such a person that these few lines are written.

If such a person sleeps daily for eight hours we wish to request him to sleep seven hours and we assure him that it is going to do him no harm.

If he is sleeping already less than eight hours, i.e. if he is not a believer in such fads that eight hours sleep is essential and that quality of sleep cannot compensate for quantity, then we are glad to request him to further reduce his sleep by one hour.

We consider that the best hours of sleep are midnight to four in the morning and nearly but not as good are the hours from eleven in the night to five in the morning and the maximum that one should indulge in.

Sleep is like one's income. If the family drain or other indulgences be there, a large income looks small and a person is in debt; whilst on the other hand a judicious use of income which is far less would gain a little savings for the family.

If a person's drain on his physical, mental, emotional and sex energies be great due to certain weaknesses or excesses, leakages or indulgences or due to some obsessions, we are afraid; not eight but eighteen hours sleep will not help and like a drain on income, one is in debts, so such a person will be a sick person.

During the twenty-four hours of the day, due to certain negative and positive polarity currents flowing through and around us, sleep can be of distinct six different types :

1. Very intense and invigorating and highly building.
2. Intense and building.
3. Indifferent or that which adds not an ounce of energy.
4. A little wasteful of energy instead of being able to give energy.
5. Damaging, will damage the nerve tissues.
6. Highly damaging, conducive to sickness and diseases.

The hours of the day we can break up into six different types :

1. Midnight to 4 a.m.
2. 11 p.m. to midnight and 4 a.m. to 5 a.m.
3. 9 p.m. to 11 p.m. and 5 a. m. To 7 a.m.
4. 7 a.m. to 12 noon
5. 12 noon to 4 p.m.
6. 4 p.m. to 9 p.m.

The vibrational colour tones they build within the body are of the six types as under :

1. Pale blue, 2. Pink, 3. Green, 4. Yellow (dark), 5. Orange (deep), 6. Red (deep).

The only mental satisfaction we get from more sleep is the thought that we have slept. It is a kind of self-hypnosis that gives us the feeling that it is well and good that we and eight hours of sleep. By all means rest. Resting and sleeping are different things.

Rest may give rest, but sleep at all hours, Never!

The Geeta again guides us in our daily trifles of sleep and taking food.

“Meditation is not for those who eat too much, nor for him who eats not at all: nor for him who is over much addicted to sleep, nor for him who is always awake. But for him who REGULATES his food and recreation, who is balanced in action in sleep or in waking, it shall dispel all unhappiness.”

If we observe the lives of illustrious persons who have adorned the pages of history of all nations and also observe such lives of our own days we will unfailingly find that such persons have slept or do sleep for hardly four hours and have done so, for years and even with their advanced age and on the contrary have maintained a sharper intellect and better health.

There is another benefit arising from observing lesser hours of sleep. We get valuable more time than an average person has each twenty-four hours; to do some constructive, progressive work without disturbing our daily normal life. It then happens slowly that these hours and our constructive programme in these hours (that we have saved) we wold our pattern of thoughts for the rest of the day also. This results eventually in a dramatically two different type of persons – one who indulges in sleep and finds that he drifts the whole day and the other who enjoys the right quality and quantity of sleep and in the hours saved progresses so that finally he is able to make the right use of the Divine Gift of free will to man given by God, and Nature.

..... even should we decide to cut down sleep it should not be faster than the rate of ten minutes every fortnight. When one hour has thus been cut down, continue without a further cut for one month. Again proceed at the rate

..... is cut down, continue without a further cut for one month. The cutting have if ten minutes should be before 11 p.m. and 5 a.m. period is reached.

With this valuable waking time saved and the damaging hours of sleep avoided we now can more profitably employ ourselves to certain practices, methods and corrective thinking. These hours saved would be the seed and it will ultimately grow into the whole tree of life. These practices should not be regarded as practices but should be regarded as like in miniature. No particular class or creed or opinion or knowledge or reading is essential or is suggested.

Take this thought for serious reading and thinking, "Reading, thinking, living – what is the common link – which hour of the day or night can forge this link. How best can I make use of this hour?"

CHAPTER – XI

“That Critical Certain Stage.”

**“All things are vain and vain the knowledge
of their vanity; rise and go hence,
There is no better way than patient scorn,
Nor any help for man, nor any staying of his whirling wheel.”**

Light of Asia.

The eternal question and by all means the most important question is whether man is given the Divine Gift of free will or is all life at all time predestined to reduce man to the machine status and make God and Nature and all creation a mockery.

Suppose we are engaged in a heated discussion whether sugar is sweet, the best solution would be to taste it and then all discussions cease. Similarly, instead of starting a violent discussion on the most important question, let us experience it first hand whether there is the free will in creation in the first place and whether man is recipient of this gift whether in his present stage or in a more developed stage.

To experience this first hand, it is absolutely necessary to arrive at a certain stage in awareness or evolution, whether individually or as a race for whatever is possible for the individual is also possible for the race as a whole to achieve. We call such point in time, “that critical certain stage.”

However, it would mean work, discipline and giving up of the old ways of life and substituting them with new. By no means one has to live an unnatural or an isolated life other than the householder’s life. Only it is rearranged and the thought patterns are regrouped.

The results of such sincere efforts along right lines, will be, that you will become and more able to free yourself from the gravitational pull of life, that keeps you chained as man the machine with faked free will in small and unimportant matters and predestinate your important events and give you no say in the way you would like to shape your own events. It will help you to live like man the human being and be able to originate your own causes to fulfil your own destiny consciously and then with the speed of a rocket meant for interplanetary travel break off the gravitational pull and soar to heights you want.

Shall we now move towards that critical certain stage? Shall we fulfill first the things we do daily and in a proper manner? Or will it all appear or sound to be mundane and unimpressive?

The three manner in which outside impulses enter our body in coded manner and reach our grey matters; to be decoded are :

1. Food and drink
2. Breathings
3. Sensation of sound, touch, sight and smell.

Between these there are the five human physical senses made use of. All our thinking arises out of this play of incoming coded impulses and outgoing decoded thought is pure motive state. Sleep and sex are by-products of this action and reaction, so that when the reaction reaches a certain resultant the action is sex and when it reaches the ebb tide or the exact reverse the result is sleep. Our study

1. Food and Drink
2. Breathing
3. Sensations of sound, touch, sight and smell.

Food and Drink :

To begin with, let there be no fads about eating and drinking. The vegetarian food could be better than non-vegetarian and vice versa, for it is not the food we eat but how and in what particular manner we Makes the differences. "Will not your hearts with excess of eating and drinking," Sayings of Mohamad. The food should be simple and never rich. One course, is better than many. Do not begin like a hungry lion but with gratitude that we have been given a chance to live this human life as a stepping stone to a such higher life.

As in Chapter X on sleep, we shall curtail the size of our meal and the frequencies and by very slow stages form our new habits of food. We shall do nothing in a hurry. However, before we go further, let us make a few points clear.

1. There is in no creation, something for nothings!
2. We have made no new discovery or that we are trying to evolve a new theory.
3. We want no promises and we make no promises we shall tell what we know and have practised for years.
4. If you think that by doing whatever you are suggested by way of food and sleep habits, etc., you find a better life; by all means continue or else forget all about it.

Therefore I say unto you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not life more than meat and the body more than the raiment?"

For persons over the age of twenty-one the main growth of the body is over. Food then meets the needs to replace wornout tissues of the body. Therefore this way of life we do not wish to recommend for those who have not completed twenty-one years of their life. Should they wish to follow, they are welcome to as no harm will result but at least a little gain will follow even in their cases. Our reason in not recommending is that the seriousness of life should not be brought in too early in life, unless of course it surges from within a person.

If we avoid waste of physical, emotional, mental and sex energies, we shall be able to create a great economy so that with controlled food habits and reduced food intakes and less of sleep, we will feel better and fresher and healthier.

After at first preventing waste we shall also take remedial steps.

The first step is to reduce all food intake to zero before 10 or 11 a.m. This should be done gradually over a period of fifteen to twenty weeks. The one meal between 10 and 11 a.m. up to 2 p.m. (depending on convenience and other circumstances) should be the major meal for the time being. Nothing should be done at the cost of feeling that we are missing anything. Take longer, if this feeling is registered. Make no use of will power; (should you think you have), and do not mention this to anyone that you are on diet. You are certainly not dieting but only correcting. If we have given up the pleasant road of the pleasant life of eating and drinking and sleeping as much and whenever we like, let us with intense enthusiasm and great happiness outgrow our old established habits of food, sleep and sex.

Let us not have water or any other drink during meals and thereby give every opportunity to our system within, to do the work.

We may have formed a habit of taking something with tea in the afternoon or evening, let us therefore over a period of fifteen to twenty weeks slowly
..... intake at the night meal over a further period of fifteen to twenty weeks drop this night meal altogether.

Now let the body be accustomed to one meal anywhere between 10 or 11 a.m. up to 2 p.m. and certainly never after 4 p.m. (local time) should any food enter the body. It does not matter how long one takes to come to one meal a day and nothing before or after without the feeling of weakness and sacrifice. There should be no added fruits, milk, juices besides our one normal, meal. We should take more time till we are finally convinced that our one meal is a well-balanced diet.

A well-balanced diet, with an ill-balanced way of life we feel, is much more harmful to physical, mental and emotional life than an ill-balanced diet with a well-balanced way of life. In fact it is never harmful.

This is not to deny what science has to recommend; for science is perfectly right in recommending a well-balanced diet and an eight-hour well-balanced sleep, because with our present ill-balanced way of life added to unbalanced diet and unbalanced hours of sleep, the average person would go to the grave in youth.

All this talk of balanced diet and sleep and life are good, but as all good is relative, they are good in relation to the person. A person who decides to consciously live in a different manner; these well-balanced diet and sleep, cease to have any meaning. However, in all cases change should be very gradual, yet sincerely and resolutely must it come.

Some persons or rather many will prefer the dineer to lunch because of social obligations. Let us quote here, "Even in our deepest sleep, within the great hushed factory of the body, the swarming scavengers, repairman, chemical workers are busy clearing up the debris left over by the day" activities, replenishing the exhausted stores of hormones, repairing the wear and tear on the structures and organs and building up supplies of bio-electrical energy within the ganglia and the plexuses for the next day's activities."

There are important functions going on inside the body when we rest at night. The workers within should not be exhausted further by eating at night and add to the other important functions the added functions of digestion and excretion. We should therefore endeavour not to put in the stomach anything later than 4 p.m. by any local time. If we feel that we have to oblige someone by accepting the invitation to dinner or party or wedding, we should join in without giving anyone the least suspicion of what we are doing. But we must compensate. On the day we take our dinner, we have to forgo the usual lunch and the next day following take nothing the whole day. The following day after again, at the usual mid-day meal time we can take our mid-day meal. Suppose we have dinner on Saturday night, then on Saturday we miss our mid-day meal and the nothing. In holiday as usual we have our mid-day meal. It is not harmful to eat after thirty-six hours once we are used to twenty-four hours, but normally it is not proper to have anything after 4 p.m. local time and the less we indulge in dinners the better.

Nature has not yet created anything better than water to drink. Man has not manufactured anything better than water either. An occasional cup of tea or coffee is understandable. Never put into the system any kind of alcoholic drink, either diluted or neat in any quantity. It is the most damaging substance a human body can be subjected to.

Eternal vigil is the price of liberty. If that liberty be so great as to free us from being, man the machine and free us from the humiliation of predestination and if all these be true, it is worthwhile not to hesitate any more.

Take this thought for serious thinking, "I am some insignificant mortal or am I the very essence of God? What does it matter what I am, how I live matters. To live, I have

to eat, drink and sleep and therefore how I eat and drink and sleep matters; to live I have to breathe, therefore how I breathe matters, to live, I have to think, therefore now I think, matters.”

CHAPTER – XII

“If amn livdes not by bread alone, neither does he live by breath alone.”

“An art of living which will enable one to utilise each activity of the mind as an aid on the Path, is indispensable.”

Of the three factors, the second factor, (the first being food and drink we have like sleep laid down certain formulas and dos and donts;) is breathing. In Chapter VIII we have given a fleeting thought to some aspects of breathing. However let us go in detail and study the very important three-step rhythmic breathing. It is known as three-step because at a time all the three steps are not to be mastered. The first step is technique, the second step is volume and the third step is rhythm. When all the three steps are mastered it is known as the all-purpose; three-step rhythmic breathing.

Please note that neither three-step or any other rhythmic breathing is pranayama. Also note, that no person can do any pranayama who has not reached that critical certain stage. We shall explain pranayama in detail later. This three-step rhythmic breathing will subject our body to a new rhythm. This breathing by constant practice is to be made natural breathing.

To learn it properly and to practice the first step, lie down in bed flat on your back. Put a fairly thick and heavy book on your navel equally above and below it. Keep your hands under your head. Now breathe (not very deeply but only normally) and raise the book, but not the chest. Do it gently, as normally as your normal breathing had been so far, before you tried this out. The raising and lowering of book should however be perceptible. Do not hold the breath between breathing in and breathing out. This is the first step done lying in bed or on the floor.

NOTE :

The actual spot that rises and falls can be located as follows : Put your palm on the stomach; (remove the book). The little finger's tip touching the navel. The spot four fingers above the navel, i.e. the spot where your index finger is and midway of the index finger is the spot that rises and falls with each breath. Endeavour to see or take care that no portion below the navel should rise and fall with the breath and likewise there should be no movement of the chest when practising the first step.

This first step should practised for ten minutes a day gradually increasing this time by five minutes every fortnight till you could do for half an hour. Do it sitting, do it standing and do it walking and without the book now. Slowly do it the whole day and let it cease to be an exercise for now it is our natural way of breathing. You should now be able to do it unconsciously and yet correctly. Be very persistent. Do not be in a hurry.

The second step requires one to stand near a wall but not touching it. With back to the wall breathe the first step. As you breathe in, raise your hands above your head so that the back of the palms touch the wall. As you your hands breathe out. Do not hold the breath at any stage. In the second step, we breathe as we did in the first step and the stomach rises with the breath we take in as in the first step but when the hands reach the shoulder level, the chest a little by filling in the by raising of the hand from shoulder level till they touch the wall.

In the second step we in the lower chest as well as the higher chest after the lower chest is raised. Once you understand the technique, there is no need to stand near the wall as we did in earlier practise. Now practise the second step sitting, standing and walking and it should be possible unconsciously. Do not begin the second step till you have perfected the first step and at least for six months.

The first step with the book was to give you the feeling of breath in the lower chest and this standing near the wall as a second step now gives you a feeling of the breath in chest, much higher up. The two steps combined mean, we breathe and expand the lower ribs and the top ribs also, both simultaneously. Do not hold the breath at any stage. Do not make efforts to breathe deeply. Do not do this as an exercise but as a way of normal breathing and make an effort to breathe in this manner the whole day. Do not expand the ribs either of lower chest or higher chest as in deep breathing, this is merely correct breathing and not deep breathing. Take time to master these first and second steps combined.

The best study is to observe a child about a year or two old, and watch it when asleep, flat on the back. the way every child breathes from birth. As the child grows it changes this correct way to the incorrect way of the world. Nature wants us to breathe this way as explained in this chapter. The child is tiny and the growth rate at that age is tremendous and so the breathing is faster and has its own set rhythm. Persons over twenty-one years of age have completed their physical growth and though the size of the body is bigger than the size of the body. baby the physical growth is as such, nil. The rhythm will therefore vary. It is therefore the third Shall differ from the child's breathing rhythm must not in technique.

It is true that before we find the new method beneficial we have to give a fair and honest trial without being over anxious. It will pay us to go slow. We should spend at least six months for the first step and about six months more for the second step. If we honestly go so far we are ready for the most important third step.

In the third step we decide on the volume and the rhythm. A full breath is breathing in and breathing out WITHOUT HOLDING BREATH. One such full breath is the first and second step combined as we have been practising so far. The full breath is to be timed to six beats of the pulse. Therefore, with the beats one, two, three, we complete

the first and second step (breathing in only) (and without holding breath; not counting four) we breathe out, counting five and six and complete the first and second step (breathing out only). The mouth remains closed and counting is mental. 1, 2, 3, - 5, 6. Try this rhythm with the now perfected technique of the first and second steps and watch its exhilarating effects on you. If you feel tired or uncomfortable your first and second steps are faulty. Practise the first and second steps once again without the third step and without volume and rhythm being introduced and first get the proper technique.

Now practise the complete three-step rhythmic breathing daily for a few minutes. Increase slowly each week so that by about a year's time it becomes a natural way of breathing for the whole day. If you are quite regular, your twelve complete such rhythmic breaths would complete one minute. Watch yourself with a watch day in and day out.

From the day you are able to breathe even the first step whole day, you will notice that you cannot stoop or double up in the chair or sitting anywhere else, because your lower chest must fill out and the region of the navel must push out with every breath, which will give you a sensation of mild pain in that region if you stoop and you will be reminded to sit up straight. This would also mean that indirectly your spine will be also maintained straight.

NOTE :

Whenever we say navel, the breath actually goes to the lungs but the effect of bulging out is felt near and above the navel four fingers above the navel and gives a pointer that the new breathing as practised is correct.

On the other hand if you notice that you stoop and yet feel no pain, your breathing ought to be incorrect. If in sleep, you have the habit of pulling up your legs and stooping as you sleep, on your side, you will be reminded during sleep also. From now on if you practise that breathing as your natural way of breathing and can continue the whole day without attention, you have indeed mighty big job. You yourself, dear reader, will feel the change.

Our whole body after twelve months of the three step rhythmic breathing will appreciably change. The changes will be within us but unfailingly felt by us. It must change, for we have now imposed a new rhythm on the whole system and subjected every ounce of blood and every cell in the blood to this new rhythm. Continuously the cells are replaced. The new once will be born with the new rhythm. Simultaneously we are also changing our food habits as explained earlier and so also our habits and hours of sleep. All these though slow and gradual will be like the dawn after the dark hours and which will surely though slowly burst into the morning glory. There will be a complete renovation of the body from head to foot.

NOTE :

We stress again, that even in your own interest we would not like to ask you to change your habits of food, sleep and breathing, but we shall be happy if you think, it is worthwhile to change them, yourself.

How shall we know we are taking the three steps correctly? If we are doing the three steps correctly and if there is no movement below the navel, we will get a deep, long, outgoing breath every fifteenth or twelfth breath in the early stages and later when perfected it shall be the ninth breath.

To get a very clear idea of the movements from the navel, lower chest and high chest we should go to the seashore and observe the sea at high tide. Watch carefully and you would notice that either every ninth or twelfth wave is longer, i.e. will sweep up the shore towards you. This is the lower chest near the navel.

Watch the mid-sea waves and it will be first and second steps combined, the lower and higher chest heaving and lowering simultaneously. See the sea at a distance and you see much less heaving and lowering but see only some white foam or a little wavelet, travelling and merging with the mid-sea. This is the top most portion of our chest and the narrow portions of our lungs as distinct from the broad and immense area of the mid and lower lungs.

Observe, practise, repeat and check up. Be enthusiastic but be modest and sober and above all wait!

Whilst carrying on with the three-step rhythmic breathing and as explained, corrective methods are to be introduced whilst breathing, i.e. whilst we are introducing the impulses within the body. (a) whilst eating (b) whilst breathing.

We cannot do the whole day in this case as eating or taking food we do for a short time at certain hours only whilst breathing we carry on the whole day. So select any quiet half hour at home, or in the bus or train or in office, in the break hour, whatever is convenient and mentally one of the following thoughts depending on your outstanding weakness:

1. "One so freed from bondage of senses transcends all material relation."
2. "If thou objectest how should I grasp all this?" "Pray do not grasp it."
3. "It is not attainable by the most constant attendance at lectures."
4. "Trees continue to vegetate, so do live most men."
5. "The Self unfolds its full essence to him alone who applies his self to self."
6. "Having obtained this priceless birth, with all their full activity, he who does not understand the good of self, destroys himself."

7. “He who sets himself not at liberty by cutting the tight bond – his mind – with his mind, can never be freed by anyone else.”
8. “Death is the law of being. The wise describe it as ‘Life’.”
9. “If the wiseman of the world who carefully picks holes in the characters of others, would but expend the same skill on himself, what could prevent him from breaking through the bonds of ignorance.”
10. “If thou feelest anger at him who does thee the smallest evil, why dost thou not feel anger at the passion itself which entirely spoils the chief aim of existence – Liberation.”
11. “Let all be happy; let all enjoy perfect health; let all find the good of their heart; let no one come to grief.”

If we have by now cut down our hours of sleep, if we have altered by now our food habits, and if we have perfected the three-step rhythmic breathing, we have gone a long way indeed, though much still remains to be done. The one great additional advantage that will accrue will be the saving of valuable time by cutting down the hours of sleep and much that still remains to be done can be profitably done during these hours.

Take this thought for serious thinking, “How do all the What are the different rhythms of breath of the different kingdoms?”

CHAPTER – XIII

“That Critical Certain Stage.” (Continued)

“Why should such multitudes of men and women be so ready to sacrifice themselves for a cause so utterly hopeless and in ways so painful and so profoundly humiliating?”

Aldous Fuxley

In Chapter XI we have stressed the need for one meal a day and how gradually we could come to that stage. We have however not discussed how much to eat and how to eat and what factors effect food and how. Food and drink as we have seen is one of the three ways in which the human body takes in coded impulses. What care and how we can take, let us examine.

It is an absolutely undeniable fact, whether we like it or not but one should observe silence while eating. Besides this, the other rule we have to observe is that one good morsel for each hour, i.e., twenty-four morsels in that one meal would be good quantity of food intake. These twenty-four morsels include desserts and everything else. This much for the actual food intake.

Now, we all know that blood circulates and replaces the worn out dead cells and tissues. Worn out and dead tissues are a result of expenditure of energy of that part of the body. Continuously hundreds and thousands of cells die all over the body and hundreds and thousands are replaced all over the body. In the human body, the race of cells like the human race is split up into nations, groups, camps, into big and small nations. It has in remote places wild tribes as we have in Central Africa and Australia and at other places. Even among the civilised class, there are groups of cells that form the criminal group, the blind, the mute, the deaf, i.e. (with permanent disabilities), the leprous, the cancerous, the mutilated, the physically sick, the mentally sick, the emotionally sick, by the hundreds of thousands.

Like our sad earth, those cells that are normal or slightly better than the common masses are routine lives without any high code or purpose. This is the sorry state of affairs, this is the exact inside contents of a human being. If you have a flare for some social work and have time and energy, be prepared to render your inside, your utmost attention, for it will not only be a social service rendered but a duty fulfilled! If by correcting your inside, you cure one human being, i.e. yourself, you have rendered indirectly social service to the world, to your God and Nature and you will be suitably rewarded. We would repeat that your first duty to God, Nature and Man, demands that you put this great world of cells within straight. This is the most sacred duty. Only those who have been able to render this service within were able to render service to mankind. Those whose services could be measured as an accomplishment, let us study their lives and we will find, that by different ways they have all consciously or

unconsciously rendered this great service to their own self first and it is true in every case.

Forgive us for digressing, but we have seen the inside state of our cell life. There are some laid down methods to correct this state, but the best methods we know of is operative only whilst we are eating. Therefore, instead of talking during meals we shall adopt the corrective method during meals. This is the best method, because like an injection it immediately reaches every point within.

Whenever we eat, if our thoughts are frivolous, passionate, angry, depressed, blind to reason, deaf to sensible advice, egoistic, cancerous, parasitic or mutilated, the repair material will replace in place of dead cells, cells of such nature and character. It is therefore not enough that you do not have these types of thoughts.

Again the wonderful Geeta throws light on this subject : “Those in whom passion is dominant, like foods that are bitter, sour, salt, over-hot, pungent, dry and burning. These produce unhappiness, repentance and disease.”

As we have noted in Chapter-I and II let us diagnose our drifts and find out our failings. Lose or waste no time in regrets. Miss not a single meal from now on without practising the corrective methods so that the repair material is charged with the proper vibrational tone. Deliberate and precise thinking along the lines charted out for you is essential for reconstruction within. You will be surprised what Nature can do to help you correct your inner world in twelve months time provided you are regular and sincere in following all the methods shown.

Please note very carefully that this is not a faith cure, if you think so, you will fail. Here we understand and deliberately do what we want to do. This is to be tried out practically and results seen. Do not think of the aches and fever or cold you may have and do not try to work on that to get a particular cure. Such cures will also follow but only as by-products for such ailments are the results of deeper ailment – viz. The diseased cell life within and so let not such thoughts interfere. Keep your eyes on the goal and the rest will follow.

We cannot do better than quote from the Geeta, “Blessed are the soldiers who find their opportunity. This opportunity has opened for thee the Gates of heaven. Refuse to fight in this righteous cause and thou will be a traitor, lost to fame, incurring only sin. (We can add that this is so in the eyes of god and Nature.)

Further we quote from the Geeta, “On this path endeavour is never wasted, nor can it ever be repressed. Even a very little of its practise, protects one from great danger.”

The method to be followed is this: By following the methods of tracing our drifts as shown in Chapters I and II, we analyse and pinpoint our weaknesses. Take one weakness at a time and apply the corrective method for at least a month and then go to the next one. Later, in the chapter on corrective methods you can pick up the correction

as per your analysis. This application is to be done while actually eating. The result is short of miracle only.

We assure you that no amount of reading, philosophizing, regrets, repentance will cure your weaknesses. Even renunciation (or sanyas) and torture of the flesh is only misdirected efforts; for unless we make use of proper chemical and technical methods as further explained in details, nothing happens; nothing can help!! We ourselves have tried all the ways and our feet had been weary and sore!! Your first duty is to correct this inside world of cells. Later we shall add the correct emotional exercises and remove wrong administration of emotions. All these, dear reader, that you have read so far and a little more is essential to reach first, that critical certain stage.

We cannot live and die with our inside world uncared for, if we do not like our inside world now, it is a pity that we did not realise it earlier and we did not mind when it was going from bad to worse. At least thank God, that we have realised it even now!

We would like to quote Iqbal, “O man, live your life so well, let your life be so exemplary, that God himself should come down to you and ask, ‘What can I do for you?’” (forgive our very free translation.)

Let us live well without the guilt complex, and let us make use of our free will in daily routine so well that God and Nature may feel justified in giving us permission to use our free will in matters big and small. Remember, “trifles make perfection, but perfection is no trifle.”

Take this thought for serious thinking. “Shall I take the glamorous road to Yoga and all other philosophies by first practising, dharna (concentration), dhyana (meditation) and samadhy (identification) in the way the others blindly do without understanding the deeper laws or do Take this simple and common placde looking advice about one meal, three-step rhythmic breathing and the corrective methdos?”

CHAPTER – XIV

“Which ‘I is ‘I’ ?”

**“Poor Soul, the centre of my sinful earth,
Pooled by those rebel-powers that thee array,
Why dost thou pine within, and suffer dirth,
Painting thy outward walls so costly gay?
Why so large a cost, having so short a lease,
Dost thou upon thy fading mansions spend ?”**

Shakespeare

If we can substitute sinful for ignorance and rebel powers for the centres within and out of tune (as further explained in this book) we would understand Shakespeare better.

In the earlier chapters we noted the three distinct manner in which coded impulses enter our body. We have considered the first two, viz. (1) Food and drink (2) breathing and have also noted the corrective methods for them. How we proceed to the third and most important viz. (3) sensations of sound, touch, sight and smell. We shall first note their operation and effect and then pass on to the corrective methods.

The senses are not the Self, the organs, the limbs, the grey matter, the impulses, the nerve systems, the kind, nor all these put together make the Self.

Yet we say my hand, my foot, my heart, my nerves, my brain, my mind, my hearing, my sight. What is that things that claims all these and yet all these put together cannot claim “it”. Let us give a more descriptive word for “it” and call it the “Chairman”. This chairman has under him the senior managing director and the junior managing director. These two have under them five directors. Between them they are supposed to manage this wonderful mechanism, the human body. (Refer chapter XV for further clarification.)

The five directors are (1) the Intellectual Centre, (2) the Emotional Centre, (3) the Sex Centre, (4) the Moving Centre, (5) the Instinctive Centre. Of these five, the Intellectual is the senior most.

1. The Intellectual Centre is the spot that which commands, reasons and guides consciously, you or a Napoleon or Hilton or the man in the street.
2. The Emotional Centre is the spot which commands all crude or noble feelings. This centre can make and unmake a man.
3. The Sex Centre is the spot which commands the fluid’s flow and the sex organ’s reactions and all thoughts connected with sex functions.

4. The Moving Centre is the spot which commands all movements and is a mathematician. If you see a load and have to pick it up in what required position and the required number of muscles, which of the muscles, is all worked out in the fraction of a second, or whether you wish to throw a pebble in the well or wish to move a heavy stone; everything is worked out and quickly.
5. The Instinctive Centre is the spot which takes care of our most important functions within the body and is responsible for the internal repair and maintenance work; the working of the heart, the working of the lungs, circulation, digestion, secretion, excretion, etc. All these processes are mercifully kept outside of the jurisdiction of the other centres, which enjoy erratic behaviour (reactions) in a normal person and we would understand as free will. All these activities of this centre, is looked after by one section, one half of the centre. The other section or the other half we shall examine later.

Do you dear reader, wish to use your free will in the domain of the instinctive centre that is out of bounds for normal persons? All the more important that you re-read the preceeding pages and the pages that follow.

The coded impulses that enter the human body through (1) Food and Drink, (2) Breathing, (3) Sensations of sound, touch, sight and smell, reach these five spots depending on these impulses; they will reach the particular spots where they are decoded, i.e. translated and the centres issue the command accordingly and the outgoing command is pure motive state.

In the scriptures the three important points or centres in the grey matter Section-I are described as qualities; Sattava, Rajas and Tamas.

Sattava	Rajas	Tamas
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Intellectual	Emotional	Sex
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“Purity, passion and ignorance are the qualities, which the law of nature bringeth forth. They fetter the free spirit in all beings.”

“Passion engendered by thirst for pleasure and attachment binds the soul, through its fondness for activity.”

In the Geeta, Lord Krishna said, “The Vedic Scriptures tell of the three constituents of Life – the qualities – rise above all of them, O Arjuna, above all the pairs of opposing sensations, be steady in mind, free from worldly anxieties and centred in the Self.”

“Action is the product of the qualities inherent in Nature. But he, O mighty One, who understands correctly the relation of the qualities to action is not attached to the act for he perceives that it is merely action and reaction of the qualities among themselves.”

“Those who do not understand the qualities are interested in the act.”

“Arjuna asked, ‘My Lord, by what signs can he who has transcended the qualities be recognised?’

Look Krishna replied, ‘He who maintains an attitude of indifference, who is not disturbed by the qualities, who realises that it is only they who act and remain calm.’ ”

1. In a normal person, all the centres have leakages. When we have a subject on which we think, we find that we drift from the main subject and come back to it. All the time that the mind drifts from the main subject, it spends energy. This spending of energy is a waste of the intellectual centre’s energy.
2. The leakage in the emotional centre is of a different type. It is not normal thinking but playing with debit accounts as it is called. We have been hurt or are afraid of some event; in short, our worries are centre.
3. The leakages of the sex centre are obvious and so there is no need of elucidation.
4. Many people have a habit of shaking their head or hand or leg or drumming their fingers. Any unnecessary motion is a drain and a leakage of the moving centre.

Such drain of energy from the four centres during the whole day and night is like water that is allowed to run from a tap to a drainage. There are obvious leakages which are noticeable and there are others less noticeable.

NOTE:

Two minutes morning and evening, throw yourself in an armchair and make your joints loose from head to foot; continue the three-step rhythmic breathing. Move not an inch of the body including the eyelids. Remember that ALL ATTEMPTS TO RELAX ARE TO NO AVAIL IF NOT ACCOMPANIED BY THE THREE STEP RHYTHMIC BREATHING.

In a true healthy body and mind, there are no leakages or the body and mind is not healthy. The leakages of these four centres and the drain they impose within the areas of their jurisdiction, has to be met with and repaired by the instinctive centre over and above its normal work, with the result that this centre feels the added load and is not able effectively at times to carry out its functions and the internal organs and nerves start complaining. Complaint in the early stages is mere pain in the body and later we have the various complaints of which in our world and age and time there is no limit.

Man, the human being must use the golden key in life of live worthily. The golden key is “purpose” in every act and word and thought. Ask yourself constantly,

what is the purpose of this sense organ? What is the purpose of this food? In everything that you do, inquire the purpose. After finding the purpose, work, live and move towards that end. Do not drift in life and do not take the line of least resistance!

If you live a purposeless today, or a purposeless tomorrow you will live a purposeless this year or a purposeless next year and before you know what has happened, you would have lived a purposeless whole life. In whatever you do, every moment, let the purpose of that act and thought be traced (actually should have been traced before commencing) and if we are satisfied that it is not correct, insert or introduce the corrective method.

Can a man live all his waking hours purposefully? He can – and he cannot. It all depends how serious he is with this book. This way of purposefully living daily, hourly, is called “Jagrati” or vigilance or awareness. Agrati means being awake and till then one is supposed to be asleep and some foreign writers work round this thought and think they have given the world a fine new idea. But we digress.

We cannot have this “Jagrati” or awareness by sheer use of will power or by the force of so called concentration or by enthusiasm. Unless every moment, our mind questions and finding the reply not satisfactory, changes the activity to a satisfying purpose, there can be no progress towards that critical certain stage.

But the reply we give should be an honest one. Should we have a tendency to justify whatever we do or say however well meaning, then we should be all the more cautions.

Man is not born perfect but is a self-evolving being, but cannot expect to evolve automatically, because, he would then not be a self-evolving being, but some kind of vague evolution is thrust on him whether he will or not, whether he wishes or not. But we think that such a gift of evolution is not to be thrust upon anyone, - even on the gods or by the gods on man.

THEREFORE MAN TO BE SELF-EVOLVING MUST REMAIN CONSCIOUS OF THIS FACT THAT HE HAS TO CONSTANTLY EVOLVE. This consciousness of evolution is the purpose of life and birth, this consciousness or purpose is normally absent or at least comes in for a fleeting moment to disappear again and whenever it comes, it is vague and parrot-like an expression is repeated, that was expressed by someone before.

This purpose must be held aloft before our eyes and by constant practise of certain methods shown later, it will become possible for us never to lose sight of this purpose. This purpose must run like a thread in all our words and deeds and thoughts. Am I working consciously for the purpose? Am I furthering or hindering the purpose? M I indifferent to the purpose?

Evolution is not moving in an aeroplane as compared to the chariot. Evolution is not use of complicated machinery. Evolution is not in books, or in academic studies. Evolution is not progress in the medical field. If it was so, we would not find criminals

among these faculties and yet it is true that we find more ruthless and methodical criminals amongst the higher faculties' group. (Refer Chapter XIX).

Whatever we are able to do or have done in the field of science, medicine, industry, electronics and even the atom, is cumulative knowledge only. Suppose two hundred years ago, our great, great, great grandfather knew a hundred words of language and a hundred facts of science and each generation based on that knowledge added a hundred of each, today we may know much more, but that is not evolution. This is only cumulative knowledge.

Can we today express a better thought than what the Christ, the Buddha, or the Rigveda expressed? Can we express a better thought than was expressed by Milton, or Tennyson or Confucius? Can we paint today better than the old masters or even compose better music? We do express different thoughts on subjects they never knew about, because very slowly but imperceptibly we drifted from one thought, subject to another; but can we today express a better thought or a nobler thought? If we cannot, then our evolution is a misconception. True evolution is the changing of the basic ratio 1:4:8:2 to 5:2:2:1 as we shall study later.

But we have drifted. To come to our subject. These five directors are the five important "I". Each director has a P.A., a secretary, etc., and these, when the director is away, are additional "I". Any of these "I" is dominating at different times of the day. It would not only be interesting but educative if we keep a diary and note each day in what centre and under which "I" we find ourself. Of this we can plot a graph and our diagnosis is worth a study. It will be shown later in the book.

Do we spread over all the centres equally, or do we exclude one entirely or indulge in one exclusively and how long do we indulge? Together with this, if we check up our leakages we will very soon be on our way to that critical certain stage. These different "I" make our moods. Combination and permutation of these "I" give shade to our moods.

Each centre has its own intensity. Each centre can be compared to a planet having its own speed of rotation on its own axis and its own speed of revolution round its central point. This creates a certain intensity which is responsible for its contents, growth, and evolution. The centres with their sub-centres, each have their own certain intensity. This in turn gives different intensity to our different moods.

Take this thought for serious thinking. "Which of my centres suffers from a leak? Leak would mean waste. How much intellectual, emotional, sex and physical energies can I prevent from going waste?"

CHAPTER – XV

“The Tides of Emotions and their Mechanism.”

**“Thereafter rose Desire in the beginning,
Desire the primal seed to germ of manas,
Sages who searched with their heart’s thoughts,
Discovered the Existent’s kinship in the non-existent.”**

Rig Veda.

A person may be at his desk in office reading a letter sitting in a chair. His legs may be swinging and the fingers of one hand may be drumming. From the corner of his eye he may be observing someone and on that someone will depend certain thoughts. That someone could be a peon stamping letters or a clerk fumbling with his papers or a sweet secretary arranging her skirt. The person observing may have had a heavy lunch or may be looking forward to a good lunch and finally the contents of the letter evoking certain other thoughts. Try to imagine and realise simultaneously the different functions of the mind and the different thought patterns attendant thereon. We are tempted to ask, “Why does a person live in such a mess of a world? How can there be clear thinking?”

The difference between a normal person who plays with the four centres of the mind and brain I or Section I of grey matter and the person evolved and having formed mind and brain IV or Section IV of the grey matter is this :

“Though the saint hears, sees, touches, smells, eats, moves, sleeps and breathes, yet he knows the truth and he knows that it is not he who acts.”

“Though he talks and though he gives and receives, though he opens his eyes and shuts them, he still knows that his senses are merely disporting themselves among the objects of perception.”

One is enjoined to live a normal life but one has to understand the working of mind I or Section I and bring about harmony of the centres and then co-join mind II, III, IV or Sections II, III and IV and in due time inherit what God and Nature has mercifully declared the right of man to live like a God on earth.

Dear reader, if you suddenly watch yourself twenty or more times a day you will surprisingly find yourself every time in such a mess. By constant such checking, you shall be able to completely shake yourself to your very centre and what is more wonderful, you will be able to shake up your inside self. Sincere, regular practise will certainly help.

When the diagnoses of these checks is to be done (once a week) classify as under:

- I. percentage of exclusive indulgence in one centre.

- II. Percentage of one centre dominating other centre or centres.
- III. Percentage of interference by or influence of sex centre.
- IV. Percentage of debit accounts.
- V. Were you doing a particular job exclusively?
- VI. Is it too jumbled up for honest analysis?

The incoming coded impulse is received through a particular sense and reaches its respective centre for decoding and it results in a thought. This process has speed and vibration. This creates intensity. We can compare the normal or average intensity of each thought of each centre and then also note the minimum and maximum positive and negative intensity possible in each centre for each thought.

Impulses reach our gray matter, through our five senses, automatically and even without our knowledge. They reach Section I of the gray matter. Herein again, in Section I are four points or spots or centres with their sub-centres we call directors for the simple reason that these points or spots or centres are very conscious and intelligent collection of cells capable of reaching and thereby translating the incoming coded impulses. (For example we see sour lime and our mouth waters as is commonly expressed. A man sees a beautiful woman dressed lightly and he passes through certain mental and emotional convulsions. A woman sees a fine dress or a diamond necklace and her mental mechanics are alone understood by her and no one else.) etc. etc.

Now whenever an impulse enters and reaches the train, it brings in a tiny fragment of energy. This impulse is in coded form and when decoded in the grey matter like an inflammable gas flares up and thereby the tiny fragment of energy becomes either a sizeable amount of energy or just burns up and leaves nothing behind. By improper methods when it is decoded it burns up and when by proper methods it is decoded it becomes a sizeable amount of energy which turn can be stored or further When stored, it increases the inner tone of a person and when it is dissipated it exhausts a person physically, emotionally, sexually or intellectually and the various leakages as explained in the book.

The sun is the source of all energy on this earth. The sun pours its energy literally on this earth and which is in turn converted to air, plants, minerals and in short, all life. Those in turn we take in, through (1) food and drink, (2) breathing, (3) sensations of sound, sight, touch and smell.

The sun also likewise receives energy from the central point around which it revolves and so on; adinfinitum. Therefore, cosmic energy reaches this earth from innumerable sources; some harmful and some useful to humanity. The harmful are cut away automatically by Nature whilst passing through the atmosphere which serves as our disinfection chamber. The atmosphere is so arranged that the exactly right amount of the right kinds of radiation are allowed through, while radiation which would prove inimical to life forms are filtered out. This planet was prepared over long aeons by our Creative

Source for the coming of Life. From everywhere therefore, pour impulses or tiny fragments of energy in coded form; these tiny fragments in coded form, i.e. the impulses are invisible. Thus decoding releases the energy of the incoming impulses. As stated earlier by proper methods of decoding these tiny fragments of energy are created into sizeable amounts of energy. This energy is absorbed by the cells; and in turn is formed into our healthy or unhealthy bodies, healthy or unhealthy minds and is sub-divided into physical, intellectual, emotional, sexual, molecular and electronic energy. These impulses keep pouring into the rate of 120 per second.

Each decoding repeats this operation and therefore accumulates in the human body and mind a certain amount of force. This force could be negative or positive, constructive or destructive plus or minus and we call this force minus resultant intensity or plus resultant intensity when accumulated. Seldom is the decoding energy release absolutely zero. Mostly it is a small unit with minus or plus due to improper methods of decoding.

The points where this energy accumulates as intellectual, physical, emotional, sex energies are called intellectual, moving, emotional and sex centres. All these points are in the Section I of the grey matter. Section II of the grey matter accumulates cellular molecular energy. Section III of the grey matter accumulates molecular and Section IV of the grey matter accumulates electronic energy. These other centres are called the Vth centre or instinctive, the VIth centre we call junior managing director and the VIIth centre we call the senior managing director. No control is possible over Vth, VIth and VIIth centres as long as proper methods are not followed and harmony brought about between Ist, Iind, IIIRD and IVth centres. When that is done Vth is developed. Later VIth and VIIth are developed with attendant, dimensions of consciousness and higher powers.

Why or how do we arrive at the intensity rate of the different energies and their points of accumulation in the Section I of the grey matter?

The physical energy intensity rate is nearly as much as the intellectual and the average is also the same. On this earth, the average humanity spends the physical energy and the intellectual energy much less than the emotional or sex because the potential spending of emotional is as high as intellectual and physical put together and all the three, viz. Intellectual, physical and emotional put together equal to the potential spending of sex energy. This is the unhappy state of affairs today on this planet. In each individual it may vary slightly but by and large, in 99% of people, this same ratio is applicable. Therefore, we take as a unit 10,00,000 for the intellectual and physical or (moving). The emotional is therefore 20,00,000 and sex is therefore 40,00,000 which gives our present ratio as 2:4:8:2 for intellectual, emotional, sex and moving. This rate can become double at its best and we call plus. At its worst, it can sink to its lowest equal to its highest we call minus. True evolution will change slowly this ratio and when the whole race will 'arrive' the ratio will be 6:2:2:1 for the intellectual, emotional, sex and moving (or physical). In the meantime individuals will 'arrive' and acquire this proper ratio.

For convenience sake in the chart and everywhere else we take 10,00,000 and

1,000

and arrive at 1,000, 2,000, 4,000, 1,000 as average unit force for the centres intellectual, emotional, sex and moving (or physical) respectively and double of this could be the maximum plus or minus. This is the force of creation of energy by decoding incoming coded impulses in Section I at the points intellectual, emotional, sex and moving if decoded properly but seldom does so much energy accrue from decoding because the methods applied are wrong. Nevertheless the possibility of energy accruing at the four points are in the ratio of 2:4:8:2 for the intellectual, emotional, sex and moving as per our present state of evolution. To clarify further, we mean that if four impulses reach the four points in Section I of the grey matter the decoded energy release in each centre, should the decoding be as correct or incorrect in all the four cases, the rate of intensity of energy release of the four centres after decoding will be in the ratio of 2:4:8:2 for the intellectual, emotional, sex and moving centres. How this force is gathered by proper methods is shown in the book. When a certain quantity of force is accumulated, certain results are possible as explained in the book. Till a sizeable force, either plus or minus, is not accumulated, we find nothing special in a person; but let the accumulation reach (as explained further in the book) one wisdom unit and this force travels through special nerve (nadi) called Sushuna or the nerve in the centre of the spinal cord and reaches Sections II, III and IV (by turn) of the grey matter. This is explained elsewhere. This force is called Parameshwari and unless gathered into one wisdom unit this force is coiled or sleeping.

These centres are like senses, like tongue for taste, like nose for smell, like ears for hearing, like skin for feeling and so one sensitive point in Section I of the grey matter will decode, coded impulses or Sex, the other will decode impulses of emotion, the third will decode impulses of intellect and the fourth will decode the impulses of movements.

The Section II of the grey matter has also such a centre which decodes all chemical impulses received. The Section III of the grey matter has also such a centre which decodes solar and interplanetary coded impulses received. The Section IV of the grey matter has also such a centre which decodes, cosmic and galaxial coded impulses received. However, if these sections are not fully developed, these impulses are not registered, just as defective ears or vocal cords do not register and translate certain impulses.

NOTE :

At each decoding the resultant intensity moves vertically up and down in the same centre or different centres but horizontally from centre to centre, if it is the same grade i.e. only + or only – intensity. In each centre when it has to move from more to less or less to more intensity of the same grade, i.e. either only plus or only minus; then it will simply slide up and down like mercury in a thermometer. But if it has to jump from minus to plus or plus to minus, in that case it has necessarily to come to zero each time, e.g. if the resultant intensity has to go to +1500 from +1000 or to +500, it will slide up and down

and also similarly if it is – 1500 from –100 or to –500. If it has to go from –1000 to +1500 or to +500 in that case it will go to zero from –1000 and then rise to +500 in that case it will go to zero from –1000 and then rise to +500 or +1500. However, if it has to go to –1000 emotional from –1000 intellectual it will move horizontally from –1000 intellectual to –1000 emotional and then rise vertically to –2000 emotional.

Sudden change to high minus or to high plus and vice versa give a great shock to the body. Great noise or surprise move suddenly removes us (within) from wherever we are to take us high up or down, minus in the emotional and/or moving. Seldom does it happen that all the centres suddenly fall to zero simultaneously but whenever it happens it is sudden or final end. If we could see the movement up and down, coiled and horizontal, we find the movements serpentine. The ancients seeing this internal movements of the intensity in each centre or from centre to centre with their molecular and electronic visions, saw it all as a play of qualities of Sattava, Rajas and Tamas.

Let us examine the intellectual centre. Suppose for average thinking the intensity is one, therefore if the intensity falls to zero, it would be clouded and when it rises to two, it would be original and intense like that of the genius. If it drops to minus one or minus two, it would be negative and criminal respectively. Positive is constructive and negative is destructive and obstructing. However, in this centre the average intensity of thought is 10,00,000 positive and it can rise to 20,00,000 positive maximum. On the other hand it can sink to –10,00,000 negative to –20,00,000. We have taken in the following chart

$$\begin{array}{rcccl} 1 & & 10,00,000 & & \\ \text{----- of this actual i.e.} & & \text{-----} & = & 1000 \\ 1000 & & 1000 & & \end{array}$$

as average plus or positive, and the maximum reaching 2000, plus or positive and going down maximum to –1000 to –2000 negative or minus. Positive and negative aspects are described as plus and minus respectively in the chart.

In comparison and based on this same proportion we arrive at the average intensity in other centres in a human being, e.g. in the emotional centre the average intensity is double, that of the intellectual, i.e. 2000 plus going as high as 4000 plus and going down to –2000 to –4000. In the sex centre the average intensity is four times that of the intellectual, i.e. 4000 plus going as high as 8000 plus and going down to –4000 to –8000.

NOTE:

The moving centre has the average intensity +750 and the maximum it can reach is +2000. It can drop to zero but cannot be minus.

NOTE:

The instinctive centre is not considered here because a normal person has no control over it and is a world by itself and should not be considered till well past that critical certain stage.

To quote, “One of the first four cells of the body is retarded and that later, this retarded cell, divides and re-divides the same as other cells, but all of its descendents become sex cells and go into the organisation, of the sexual mechanism. Thus we might say that one-fourth of the tremendous potential creative power stored within the fertilized ovum is later released as sex energy.”

Therefore, we find that in the average human being the highest intensity is in the sex centre, followed by the emotional centre. All life is coloured by emotion whether thinking, moving or sex. It is half in intensity to sex centre and mercifully, though at one time in the very distant past it was as high as the sex centre and the intellectual centre was very near zero in its intensity on the plus scale. This is the work of evolution so far. Now let us summarise the intensity fluctuations on a very broad basis. Every time we talk of intensity it is intensity of the decoded thought in its pure motive state and unless minus accompanies should be read as plus:

Please refer Chart – I:

1. The intellectual centre could be between zero to –2000 in its own centre without dominating or being dominated by other centres.
2. The intellectual centre could be between zero to +2000 in its own centre without being dominated or dominating other centres.
3. The emotional centre could be between zero to –4000 in its own centre without dominating or being dominated by other centres.
4. The emotional centre could be between zero to +4000 in its own centre without being dominated or dominating other centres.
5. The sex centre could be between zero to 8000 in its own centre without being dominated or dominating other centres.
6. The sex centre could be between zero to –8000 in its own centre without being dominated or dominating other centres.
7. The moving centre could be between zero and +750 in its own centre without being dominated or dominating other centres.
8. The moving centre could be between +750 to +2000 in its own centre without being dominated or dominating other centres.

Such pure working of a single centre normally does not exist, in fact, can never exist. Interaction of two or more centres always takes place. The centre which is at a higher intensity dominates other centres therefore at that moment other centres are

dominated by that centre. The result of each such decoding resulting in thought in the pure motive state will have the resultant intensity i.e. the sum or resultant score of all the centres involved some being (i) plus (ii) some being minus, (iii) all being plus (iv) all being minus (except moving).

Suppose the intellectual centre receives a coded impulse and sends command to the other centre or centres but if the intensity of that centre or centres were to be higher than that of the intellectual centre the resultant intensity will be dominated by the other centre or centres with the result that the command given by the intellectual centre will not be carried out and the command issued by the other centre will instead be carried out and it may be quite the opposite of the command issued by the intellectual centre. This is called domination by one centre of another.

Normally the intellectual centre sends many such commands to the emotional and sex centres but the command is reversed by these centres. Repeated such failures keeps the intellectual centre permanently dominated by these centres.

It is also a fact that emotional and sex centres are very friendly and they normally join hands; with the result that the intellectual centre finds itself at a definite disadvantage and so makes no attempt to dominate any more these centres!!

The moving centre is not affiliated to either the intellectual or the emotional and sex group but obeys the stronger resultant intensity centre.

To summarise; any centre receiving a coded impulse, on decoding, can send a command which can be obeyed or reversed or carried out in the end depending on the harmonious or inharmonious working of all the four centres. We can take a few examples to explain. However, it should be noted that man has been so far only dominated by the emotional and sex centres only. As long as that happens the free will of man is bound to be misused and hence would even earn according to the working of Nature's laws; results, that would be not palatable or acceptable and hence we are tempted to believe or accept the theory of Divine Will being imposed on us and our being mere machines and that everything is predestined. And yet we say, "BE NOT DECEIVED, GOD IS NOT MOCKED AS YOU SOW SO SHALL YOU ALSO REAP."

When all the centres could work in an harmonious manner so that they all co-operate and work jointly and no one or group of centres dominate then the command given is correct and use of free will is never misused, and so whenever an individual or the race will consciously learn the correct methods that will permanently keep this harmony and co-working of the centres will the free will be used more usefully – but we must remember that whether we use free will well or otherwise, Nature's Laws will keep on working unfailingly and the sooner we accept the responsibility of all our destiny the better. In the Geeta Lord Krishna tells Arjuna, "The Lord does not accept responsibility for any man's sin or merit. Men are deluded because in them wisdom is submerged in ignorance." I.e. sex and emotion.

Further, should we remain in a particular centre or a group of centres and should the resultant intensity be of a particular pitch, it has a marked effect on the physical body and what we term sickness or diseases spring up.

9. Should the emotional and sex centres together have a marked high minus resultant intensity for a prolonged period, it creates the criminal or animal type group of people or individual.
10. Should the sex centre be predominant and the intensity be minus, we have the morbid and homosexual prone to sex crimes. Predominant means sex at –6000 to –8000 average.
11. Should the emotional centre be predominant and the intensity be a small minus, we have the complaining identistic people with fads. Predominant means intellectual at –1000 average.
12. Should neither the emotional nor the sex centres were to dominate and yet the intellectual centre be below the average, we have the stupid type. The sex centre does not dominate but in its own centre is a high minus.
13. Like the former the intellectual centre if not dominated by other centres is nearly normal but the emotional centre is a very high minus in its own centre we have the debit accounts.
14. Like the above, but instead of emotional centre the sex centre has a very high minus intensity, then instead of debit accounts, we have mental sex indulgence.
15. If the intellectual centre is normal and not dominated, and the sex centre has plus intensity we have the deaf and mute.
16. When the intellectual centre's intensity is normal and is not dominated but the emotional centre is a little minus we get certain allergy to food.
17. If the intellectual centre's intensity is normal and not dominated by the sex centre and is a little high minus, the emotional a little below normal, we have various kinds of skin diseases.
18. If the sex centre is a high minus intensity in its own centre and the other centres are normal and non-interfering, we have the diseases like T.B., Cancer and Leprosy. This high minus sex intensity, is intensity of the suppressed sex urge.
19. Should the intellectual centre be a high plus intensity and balances the sex and emotional centres, the resultant intensity is a great plus. It depicts a well balanced mind and a well balanced life with inner ceaseless strife and effortlessly the person maintains mental poise.

NOTE:

It should be noted that though it appears to give the same result, the difference between the intensities of different centres result in the final resultant intensity which in effect or quality or behaviour is dominated or coloured by the centre with high intensity yet the mathematical score of resultant intensity is different. For example, the intellectual is +2000 and sex is -6000. The interplay of centres results in the resultant intensity being -4000 – no command issue by intellectual. Coloured sex domination or quality or effect. Yet if we have an intellectual +2000 issuing a command dominated by the sex centre with -6000, the intellectual first changes to -2000 and the resultant score is -8000 if the intellectual had issued a command which the sex centre had reversed.

After each decoding the emerging thought is in pure motive state and has a resultant intensity. That particular operation is like depositing or withdrawing from a bank whenever the intensity is plus or minus respectively. Such continuous operation from early childhood creates a bank account which could be a plus or overdraw account by itself and can make a bankrupt of a person. When the bank balance is also a huge minus and the resultant intensity of each operation of coded impulse to decoded thought continues to be a predominant minus resultant intensity then it so happens that the intellectual centre is permanently dominated by the emotional and sex centres.

Then a person becomes slowly negative and continuously has negative decoded thoughts and forms slowly negative habits and soon this is all translated in negative action. A little later criminal tendencies show up and the person is soon a seasoned criminal.

A normal person believes in that vague term “will” and uses will to control these inner processes and not knowing the right method faces defeat, dejection and loses heart and slowly loses faith in himself, in God and in the godness of man, and then considers himself the aggrieved party and reacts accordingly. If we were to take a new broom to sweep a room of utter darkness and thereby expect it to be lighted; our efforts not only will be fruitless even if we should continue for an eternity but any average person would call us foolish, because it is never done and it is never possible. Dear reader, the day your mental dimensions will increase, you will find that your attempt to control the working of these centres by will or resolution is as much stupid and even after an eternity you will not be able to succeed. That is why man is what he is even after ages.

If we examine the inner life of most people, we shall find that in each and every case the inner struggle was great and the defeat and Within was also great. Then the person says, “What is the use?” It is a dangerous central state. This suggests the surrender or complete domination of the intellectual centre, it co-operates with the emotional and sex centres. This is therefore the cause of the difference in the score of the resultant intensity.

It is mercifully ordained by God and Nature that all who have surrendered their intellectual centre to the emotional and sex, get many chances of what are termed astrological periods due to the position of Mars and Sun in relation to the person on earth when momentarily the intellectual centre seems to throw away completely the domination of the emotional and sex centres! Such periods of small duration come many,

many times in each person's life. It is the interest Nature's bank gives on all plus accounts of the person.

To put it properly, these periods coincide with certain positions of Mars and Sun but it is Nature's law which mercifully makes the intellectual centre in all persons revolt and come back. The periods however being of very short duration and in the absence of proper methods of working, prevents a person from making proper use of such opportunities and the person reverts back to the original state. Sensing the change, but unable to comprehend, a person says, "In my heart of hearts I repented." Many make fresh resolutions, only to fail again!.

If the intellectual centre, during such a period can find ways and means or proper methods to remain undominated, the person appears to others to "reform". Such opportunities are again given to everyone for the simple reason that Nature wants man to evolve further so that she can stop spoon-feeding him. This may be construed by some to mean that man has no free will but THE QUESTION MORE IMPORTANT IS THAT : IS MAN DENIED FREE WILL IF HE WORKS UP TO IT BY FOLLOWING CERTAIN NATURAL LAWS?

The methods in this book will show how a person can make proper use of such opportunities given by Nature. Fortunately during the intellectual centre's "cycles of return" a person is momentarily free and that person's mind is as clear as clear could be but not knowing the proper methods these persons register such moments as moments of atonement only.

We have earlier seen the intensity of each centre. The speed and vibration of each incoming coded impulse to decoded thought. To recapitulate:

Moving centre's intensity	750	2000	zero
Intellectual centre's intensity	1000	2000	-2000
Emotional centre's intensity	2000	4000	-4000
Sex centre's intensity	4000	8000	-8000

- I. From this we come to some very important findings. The exhaustion or relation or inspiration we can experience and the proper or improper use of physical energy through the moving centre resulting in physical movements of all kinds is the least tiring.
- II. Much more is the exhaustion or elation or inspiration we can experience by the proper or improper use of mental energy through the intellectual centre. As the

average is higher and as the possibility of a negative expression is also higher it is much more tiring than the moving or purely physical.

- III. Twice as much is the exhaustion or elation or inspiration one can experience and the proper or improper use of emotional energy through the emotional centre, resulting in expression or suppression of emotions.
- IV. Finally, four times the intellectual and twice as much as the emotional centre is the exhaustion or elation or inspiration we can experience by the proper or improper use of the sex energy through the sex centre resulting in expressions or suppressions of the sex urges.

The method of working the centres is as follows :

Whenever a coded impulse is received by the intellectual centre and before giving out the command or decoded thought, it must contact the emotional centre and bring in the right emotions to bear and with average emotional centre's plus intensity then contact the sex centre if necessary in the operation or just issue a JOINT COMMAND and the moving centre will without the least questioning carry out the command if any inward or outward movement is necessary. The intellectual centre must realise and never forget that large administration is not one man's show. The moment the intellectual centre contacts the sex centre after always contacting and mutually agreeing with the emotional, regarding the command to be issued, the sex centre gives the formal acceptance because emotional centre is the great ally of the sex centre. It is therefore imperative that the intellectual centre must realise that all commands before being issued should be jointly passed or accepted by all the directors. Once the intellectual centre creates this habit, the emotional and sex centres will always inquire of intellectual whenever they wish to act and never be hostile and just be eager to dominate the intellectual centre. The trouble is that the intellectual centre being the senior most director thinks that it is not necessary for him that the others be consulted before issuing a command. This attitude is strongly resented by the other directors and they join and form a group and at the time of issue of a command oppose bitterly. They would not normally do so, but they know that higher authorities would also not accept the stand, the intellectual centre takes.

Let us examine, what happens normally and with a little care what could happen within our grey matter.

This intellectual at 1000 or 1500 issues a command directly. Simultaneously, as this command reaches the moving centre (for it must at every issue of command) the emotional and sex centres issue a joint $-2000 + -4000 = -6000$ counter command. The resultant -6000 less $1500 = -4500$ is predominant and the moving centre merely carries out this reversed command. The resultant of this single operation is not -4500 it is $+1500$ becomes -1500 therefore $-6000 + -1500 = -7500$.

Had the intellectual centre before issuing the command consulted the emotional, the emotional would have joined in, i.e., accepted, i.e. 1500 intellectual + 2000 emotional, i.e. 3500 would contact the sex centre if necessary for the issue of command

and in that case the sex centre would accept, i.e. $3500 + 4000 = 7500$ would be the resultant intensity of that single operation. It would be a satisfying command without the least internal friction resulting in happiness due to the operation of the function and the bank balance and the person concerned would be richer, happier, and healthier for it; whilst in the former case, the operation ends in internal friction and the function results in tiredness, dissatisfaction, depression and loss of health besides the inner bank balance and the person concerned becoming poorer.

The other point to remember is that this inner operation or play of centres or play of qualities for the issue of a command should it take a fraction of a moment or fraction of one pulse beat then the score is as stated above. Should this operation take longer or should this particular decoded thought be held longer, then the resultant intensity is multiplied by the number of beats this thought is held e.g. the operation we just noticed had a -7500 score but the plus 7500 if held a little longer then the resulting score would be higher. This holding on to the decoded thought jointly by the three centres is normally understood as concentration and the world over people break their heads and their hearts to achieve this. This is not possible by the centres or Section I of the brain. (Refer table II).

Dear Reader, please note that this cannot be done because it is not natural. The centres in a split second must each react individually to the coded impulses received and they even if they want to do this, would be prevented from doing so by Nature's simple laws. Does it then mean that none could concentrate or meditate? We shall at length answer and properly explain a little later in this book.

There can never be a virgin or unallayed intensity of one centre, i.e. a command issued by one centre only. Therefore, each decoded thought or each resultant intensity is a product of the intensities of different centres of which some may be plus or minus or zero or all plus, etc.

Each internal operation actually takes $1/12$ of a pulse beat and this is a period for the score to be calculated. No operation proper or improper can take more than $1/12$ of a pulse beat. The inside bank balance is operated for each decoded thought at the rate of one operational score added or deducted $1/12$ of a pulse beat rate.

The balance in the account is cash or bankruptcy what we call wisdom or foolishness; better still – (vidya and avidaya) i.e. knowledge of the law and the ignorance of the law and like most business houses each person's account is a full overdraw to the limit.

Proper method for each operation and function within is called focussing the mind. But which mind? It is nothing but being aware consciously in rare cases and unconsciously in most cases of the need for internal harmony whilst decoding and issuing the command.

The internal balance-sheet is drawn and presented and passed by these directors. Let the four directors be told how and in what manner are they responsible for their

company's financial standing. But who will tell them? In some cases the directors do not even attend this and the job is carried out by their p.a., Secretary And other staff. Let the past be forgotten, and let there be no regrets. The business is good and sound and with a little care could be highly profitable. We should apply ourselves and apply the proper methods.

The trouble is that the chairman and the senior and junior managing directors seldom or never attend the board meetings and these are all permanent directors on the board!! By the law of averages the plus and minus go on adding and subtracting and at the close of a normal person's life the net resultant intensity is very much the same and therefore hardly has any chance to evolve further or if at all, the progress is infinitesimal and long drawn, straitening to eternity.

Normally an average person thinks in an naphazard way at the normal or nominal rate of twelve thoughts each pulse beat. A normal person during the waking hours entertains $12 \times 72 \times 60 = 51,840$ thoughts per hour.

We have noted earlier how by correct methods we can have plus resultant intensity. We shall also see how this rate can be suitably decreased.

However, by corrective methods and proper diligent application to other methods shown in this book the thought rate could be reduced substantially. The experience of the ancients give the following time-table :

	<u>Resultant Intensity</u>	<u>Time taken per decoding operation</u>	<u>No.of thoughts per pulse beat</u>		<u>Remarks</u>
(a)					
1.	± 10	1/12 of a pulse Mind	12	}	Lesser than this may occasionally be as shown but unconsciously. Normal shallow thinking and routine
2.	± 20	1/10 „	7	}	
3.	± 30	1/ 8 „	6	}	
4.	± 50	1/6 „	5	}	
5.	± 75	1/4 „	4	}	
6.	± 100	1/3 „	3	}	

7.	± 200	1/2 „	2	}	and emchanical thinking give very low scores.
8.	± 300	One pulse beat	1	}	

(b)					
9.				}	By corrective methods can have deeper thinking as shown later in the book.
10.	± 750	2 pulse beats Domain of Mind II	1	}	
11.	± 1800	2-1/2 „	1	}	
12.	± 4500	3 „	1	}	
13.	± 6000	3-1/2 „	1	}	
(c)					
14.	± 9000	4 pulse beats Domain of Mind II and / or III	1	}	Higher more refined thinking or intense negative thinking. One rhythmic breath.
15.	± 12000	4-1/2 „	1	}	
16.	± 15000	5 „	1	}	
17.	± 18000	6 „	1	}	

(d)	
18 and above	Domain of Mind IV where no minus or negative intensity ever takes place.

When the three-step rhythmic breathing is perfected over a period the breathing rate from 18-20 a minute, falls to 12 per minute and as such the pulse rate also drops. It is known to drop from 72 to as low as 51 and is generally anywhere between. The slower

the pulse, the slower again is the breathing and longer is one complete breath. This in turn has an automatic drop in the rate of coded impulse being decoded.

To expect to achieve this result (b.c.d.) is to be an applicant and an accepted applicant among the masters. It is not possible, unless with dedicated years of practice to have every thought work up to a huge plus resultant intensity. The average person is at No.1. However, unconsciously he fluctuates at times to No.6 or on rare occasion upto No.8 and to him it appears as an inspired moment or even the moment of grace!?

What is the difference in the Nos. 1-8 and 9-17 in the time-table? There is one vital difference. It is like filling up a page writing something all incorrectly or all correctly and secondly Nos. 1-8 are reached unconsciously and No.9-17 are reached a little or in some cases absolutely consciously. Consciously or consciousness or awareness in each such operation is a mighty step forward. To explain further; in the Nos.1-8 the intellectual centre to a very small degree have co-operation of the other centres. In the Nos.9-17 the emotional and sex willingly accept the intellectual as the senior most director and work in co-operation and under his guidance. We do not consider the moving centre in both the cases. From No.8 onward the brain and mind It is worked in some cases unconsciously and in some cases consciously.

The daily bank account goes on making entries in the ledger. When the funds reach certain levels, either plus or minus, the account is classed as second (II) class account and when it reaches still higher levels, it is classed first (I) class account. Normally or to be precise 99% of all accounts are average or class III account.

When the account shows a balance of plus or minus 1,50,00,000 (which is also

1

1000

of the actual as earlier stated) it is transferred to class II account and is called a unit of pure understanding. When the account gathers such 10,000 units of understanding the account is then transferred to class I account and is called a unit of wisdom. Thus the account shows a plus or minus balance of 150,00,00,00,000 resultant intensity. When such two units are gathered the person reaches that critical certain stage. (A normal person's account is a small minus over draw account). Then comes the no-man's land stage beyond the critical certain stage. Here in again two such units are gathered and added to the score but the additions here are expected to be only plus and one reaches the other side of no-man's land. When one is on the other side of the no-man's land, then one is able to use free will well and correctly and can make the desired use, to reach the desired goal. Only from this stage concentration (dharna) meditation (dhyana) and Samadhi (identification) are possible and perfected. One becomes free from the gravitational pull of life, i.e. one is able to exercise free will in all aspects – accountable of course always whether operated consciously and wisely or unconsciously and unwisely. This is the stage of the use of pure free will and gives the needed push to fly off the bondage stage. The resultant intensity of the individual's bank balance is always shown in the ledgers against the proper account heads, viz. Under the heads Intellectual, Emotional, Sex and Moving. The score can be minus or plus and can still reach the class

II or class I account stage and can be still predominant in one centre or exclusive in another centre.

In the average person the operation of the centres is normally in the ratio of 2:4:8:2 for the intellectual, emotional, sex and moving centres. By proper methods this proportion can be altered and brought to the required proportion as per Nature's laws. The correct proportions are 5:2:2:1 for the intellectual, emotional, sex and moving centres. Nature's laws allow a person to accumulate up to four wisdom units in any proportion but any further progress is barred if the correct proportions are not introduced. This non-balance is considered by Nature as a fault, beyond this limit which has to be corrected and it is essential to get rhythm and proper balance of the wisdom units.

NOTE :

When the bank account is transferred to class II it is possible for a person to (dharana) concentrate in the right sense of the word. When the account is transferred to class I it is possible for a person to meditate (dhyana) in the right sense of the word. Above that stage is the stage of identification (Samadhi) in the right sense of the word but first it is Samadhi with seed. After the account is transferred to class II is one able to practice pranayama in the right right sense of the word!

All these mean, that in our daily life on hundreds of thousands of occasions, whenever we have the chance of using our free will and on every occasion of decoding coded impulses in things big and small or during emotional stress or under passion or when nervous, the freedom is ours and it is up to us whether we would make correct and judicial use or incorrect use.

By collection of resultant intensity we collect a certain force within our system that raises our tone and creates another situation, that makes us so very different from the average person. Please note that there are two types of forces one slightly superior to the other and those are the forces accumulated in our system by the ACCUMULATION OF HIGH PLUS OR MINUS RESULTANT INTENSITY.

From the average score of operations of each decoded thought it will look a long way off, for as shown in table II Nos. 1-8 are very slow.

Besides the fact is that equal number of operations would be plus and minus in an average person thus affecting the total score very little. If that be so we imagine how long it would take to accumulate wisdom units. But dear reader, by proper methods it is possible to do so very early. The reader has no reason to feel dejected at the enormous task of collecting four wisdom units. Also try to conjecture, how many billion – trillion – million wisdom units would that force behind all creation be, what we call God or by whatever name we will.

Above the five directors are (a) Junior managing director (b) Senior managing director, instead of two joint managing directors and are the sixth and the seventh centres

respectively. We have also noted the fifth-centre or the instinctive centre. This centre has a DUAL CAPACITY. (a) all internal functions along with the nerves and nerve fibres, the respective spots or centres and the counter-spots or centres in the grey matter spread well all over the body (b) the ability to reach the root cause or deep thinking of a subject. Unlike and contrary to the other centres of Sec. I it cannot handle one thought for more than ten to fifteen minutes and preferably for much longer; thought it can take lesser durations when unconsciously operated.

We can do no better than again quote from the Geeta, “By its means, the straying intellect becomes steadied in the contemplation of one object only; whereas the minds of the irresolute, stray into bypaths innumerable. (We can explain that by irresolute is meant those who try to control and contemplate through mind I only and through the four centres, intellectual, emotional, sex and moving only. Further, stray into bypaths clearly signify the various drifts or fresh pictures formed by mind I or Sec. I very rapidly). Further refer chapter-chart explained on Page.....

However, for the average person this is out of bounds to reach consciously but unconsciously sometimes it is done. We shall revert to this important aspect again, later.

The junior managing director shows the road to freedom from bondage only after the first four wisdom units are accumulated. The junior managing director is able to function on the molecular plane and the senior managing director is able to function on the electronic plane. When it is done the junior managing director requests the senior managing director then onwards to take over and for the first time sees the senior managing director face to face; in other words, the sincere person who has come so far is now ready and the master appears on the scene to take him by the hand. From this stage the aspirant needs no one else and nothing else – except his teacher. But we have to study and understand much more before the junior managing director hands over the charge to the senior managing director as shown in the book later on.

Take this thought for serious thinking. “How much do I increase daily my resultant intensity score? How quick have I to move forward daily, to arrive in reasonable time? What efforts to that end am I making daily? Am I awake to the purpose of Life and Birth?”

CHAPTER – XVI

“Call No Man Wicked”

“One may not reach the dawn save by the path of the night.”

We also quote the message of hope from the eternal Geeta, “Be thou the greatest of all sinners, yet thou shalt cross over all sin by the ferry-boat of wisdom. As the kindled fire consumes the fuel, so Arjuna, in the flame of wisdom the embers of action are burnt to ashes.”

Sin according to us is minus resultant intensity only. A sinner therefore has high minus resultant intensity. By following methodically all the techniques outlined in this book one can change this minus resultant intensity to plus resultant intensity and gather wisdom units as explained in the book. Once the correct technique is adopted, all minus resultant intensity, i.e. all sin is washed away or is burnt to ashes.

Mark well these words. Let us examine the play of different centres and the different emotions and the different types of men and the different moods of the same man.

We hear enough of man the machine theory and that he cannot do anything and that he is fast asleep and there is a need to wake him. What can man do? He is a puppet! Well and good. We either accept this or deny this. If we accept this, then we cannot blame him if he is ignorant, if he is wicked and if he forgets his Creator. It is not his fault. He is a machine and a puppet!! Authority and responsibility can go hand in hand. We cannot under these circumstances expect from him anything able or great for even if he wants to do, he cannot. Let us then be fair to man and forgive him his faults, shortcomings and all the evil that he has performed up to this moment!

On the other hand, if he is responsible for the horror that we see around ourselves then he is free to do so as he pleases and answerable. He cannot be then insignificant, not responsible and say that a power is sprouting through him and makes a mockery of man. Such a God, if there be, such a heartiest God, with nothing sensible to do and which he wants this creature man to believe as Divine Will is not worth a thought. There is no such God at all.

How and where his identity becomes meaningful that point we seek – that point we call the critical certain stage. Please remember, we do not mean to say that man has no free will up to that stage – that critical certain stage, and that Nature’s laws do not apply to his every decoded thought. We mean that only when he reaches that critical certain stage that he is able to make a conscious and correct use of free will and create consciously his destiny and go beyond this fourth kingdom of the human beings and know and bring about true evolution.

We have noted earlier that man can function in four out of five centres except the instinctive centre. The decision to function in and operate the four centres in a particular pattern is the choice never denied to man and which man though unwisely does exercise. If we select bondage – we will keep our bondage !! If we see many in bondage it does not necessarily mean either :

1. that liberty was denied or is denied.
2. That all have accepted this bondage.
3. That now the in bondage, cannot be free.

Whilst on this subject, we would like to make a statement, though we realise it will hurt many. “We are all criminals by birth, by instinct, by education, by pedigree and by the law of creation.” Deny this and you deny your parents. If this be not true of the race as a whole then it is not true for the individual. Sad but true that we are all animals and criminals without exception. Ask the best amongst us (you may be aware of) whether many times a day that person has to say “No” to some thoughts as they come up again and again?

The difference between us all is this, we are all biological and chemical beings and our biological actions and chemical reactions and our chemical actions and our biological reactions are equal and opposite. This action and reaction and reaction is the same in all of us, but we all do not behave in the same way. Because of many factors attendant thereon or missing. But do not for a moment believe that it is dependent on education and environments. It all depends on the inside equilibrium or non-equilibrium of the centres within and the manageable control possible, irrespective of the fact that a person is rich or poor, whether the person comes from a good family or otherwise, whether his environments are conducive or otherwise, because people from all walks of life, grades, types do things, Man the human being ought to do!

This inside equilibrium between centres is not taught at school so that by such aid one can help oneself in all conditions of life, but in the absence of my remedy – we can all understand.

In the absence or any treatment of our inside self, how are we going to condemn anyone? We do not wish to philosophise but we want our reader to suggest a proper remedy. Whatever we do, after the event is of no use, like water to a man dead of thirst. No remedy is good after a man has acted and is declared a criminal. What remedy we have to prevent him from becoming one?

Day by day, the index of living is going up, there are more things today a normal man wants and enjoys than was possible for the very rich to enjoy in the past and much more and therefore he is goaded or tempted much more today to go wrong than ever before in the past.

Self-imposed controls or controls imposed by others in authority only increase the inmates of our mental homes and public jails. Religion, code of conduct and such other

remedies are bound to fail for TODAY MAN WILL NOT BLINDLY OBEY, THOUGH HE MAY BLINDLY WALK ON THE ROAD OF LIFE !! He may for a very little while do so under some stress but not of his choice and free will and unless he can do so of his own choice and free will and unless he can do so of his own choice, man must necessarily fail. If he does not fail, either he is a God incarnate or there is something wrong with his mechanism. Why then, brand some as criminals? Some are afraid of society and the law and do not give physical translations to their very many absolutely same decoded patterns of thought and some do not give oral expression. We are also told that decoded thoughts is in pure motive state and God or Nature's laws judge us by our pure motive state and not by our physical action, for it is of no consequence. Are we not in the eyes of God and before nature's laws criminals equally?

Normally, the sex and the emotional centres always work in co-operation, for sex centre is incapable of working satisfactorily without the needed emotional stimulus and the emotional centre is not able to get certain satisfaction without the sex centre's co-operation.

The intellectual centre is the senior most director. In what manner is this director senior? Just like planets the centres have their speed of rotation and their speed of revolution and their mass, this creating a certain intensity. What mass is to the planet is the will of a centre. The following table will clarify:

<u>Will or mass</u>		
Intellectual	400 ±	
Emotional	150 ±	The instinctive has its will force
Sex	150 ±	at ± 200
Moving	100 ±	

From this we note that the will force of the intellectual is very high as compared to that of the other centres. Yet the + or – 400 for the intellectual is jointly confronted by the emotion and sex and moving thus reducing the whole to zero. Whilst in fact it could be ± 800 if the centres work in harmony. The instinctive has its will force at + 200 and so the harmonious will could be 1000 whenever the decision is harmonious and unanimous.

“Usually when we speak of the will, we think of a force acting only by torturous efforts, characterized by out-thrust jaws, beeting brows and clenched fists. The opposite is true however.”

“The will is an integral function of the consciousness and it operates as effortlessly as does the hand of an engineer on the throttle which sets a train in motion.”

Further we quote, “An act of will is when the consciousness in control of the mental centres, directs the entire output of our energy towards the accomplishment of a preconceived objective. What is usually mistaken for will is simply desire and desire is usually the product of the conflict of the centres.”

Take this thought for serious thinking; “Is there rhythm within my inner world? What is the state of the cells within my body and how do the different cells and wills act inside of me? What method should I follow? Will this book show me the way?”

CHAPTER – XVII

“The inside non-equilibrium of Centres”

“Hence oh Mazda! Through my own internal light, with purest unbiased mind, I compare alternatively these thy two Mainayus, who are both promoters of Righteousness and both of great strength, notwithstanding in contest, I have ascertained the co-services of them both, the spirits of both of whom work together in association.”

Gatha Ahunavaiti.

Did Prophet Barathustra visualise the struggle between the intellectual centre on the one hand and the combined emotional, sex and moving on the other; each able to build up a formidable four wisdom units resultant intensity score plus in one case and minus in the other case?

Let us see the working of this four centres the correct and incorrect manner.

Incorrect way :

a. A person decides the next day to get up at 4 a.m. to start enthusiastically a new (pious) life. Before going to bed the intellectual centre takes a decision and sends a command to the moving centre. To make sure, the alarm is set at 4 a.m. also.

In the morning next day at 4 a.m. the alarm goes off. As the emotion and sex centres were not consulted they decide to oppose. The sex centre takes the field. The person is a married person. As he is getting up he bends over to kiss his wife. From this moment the sex centre gathers more and more momentum. It is 4.30 a.m. and both husband and wife are entangled in a passionate embrace. It is 5 a.m. They both are tired and satisfied and in this momentary bliss embrace each other and decide to get up a little later. It is 7 a.m. as usual and the man staggers out of his bed with much regret and with a lot of mental and internal talking and the subject is the night's episode. How did it happen. Normally even this does not happen. Why should the devil cross my path? Why is God not willing to help me fulfil my best of intentions? I will try again.”

The toilet and tea is gone through but the same thoughts come and go. If the person is sensitive, various punishment are inflicted in various ways. The guilt consciousness or a guilt complex colours the whole day.

When this happens a number of times and failures repeat IN DIFFERENT MANNER EACH TIME, it seems “will has deserted.” The person looks into the mirror and starts a soliloquy.

Why does the mind betray the person who wants to improve? Why does such setbacks come when the desire is so noble? We hear the monotonous reply, “Nothing

happens without the Will of God.” “Unless the destined time is ripe.” Imagine a God whose mocking at a person is so merciless that he is worse than a pagan God. In our age, in this twentieth century, we still would hug at ideas that would fit perhaps in the Ice Age.

It is because there are many wrong ways of telling your mind to do a thing and there is one right way of going about it. What most people do is that in the night or the previous day if they chance to read or hear or see something that makes them feel that they should go in for a changed life, they decide to do it. This is the decision of the intellectual centre. The intellectual centre, because it is impressed, decides; forgetting that he should consult and convince the other directors on the subject and ask their co-operation. The immediate reaction is that no sooner the intellectual centre decides on its own the other three also decide – they decide to oppose the command whether right or wrong, and either the sex or the emotional centre takes the lead and moving gives the needed co-operation. This is the curse of all resolutions. No devil stands in the way to oppose your every move. No God mocks at your vain attempts. In all creation is law and order. Obey the Law. A person becomes weaker and weaker every time a resolution is made and broken because the minus score goes on adding.

It is the irony of life that all good persons who wish and make the most attempts to improve and doing it all wrong; fail, and slowly go the wrong way even up to the stage of what we call seasoned criminals by gradual stages.

When repeatedly the Intellectual centre's command is reversed by the other centres, the intellectual centre loses a little confidence and becomes a little diffident. This is reflected in a person's attitude in life and his work. Thus the behaviour becomes slowly disappointing to others who observe and though it is really of a person who has tried and perhaps continues to try to be good or to do something good. When we see such a person, we judge from what we see and forget the immense struggles the person has had and is unsuccessfully going through within. His only fault being, his desire for improvement but who makes use of incorrect methods at command! So we realise, that a person falls below the level whilst trying to improve and it seems better not to try to improve. Whatever happens to the intellectual centre's intensity also happens to the intellectual centre's will. Thus damage is two-fold.

Such repeated failures if it were not to weaken the brave intellectual centre, it at least makes it less confident, at first and later forms our bad habits or negative or diffident or pessimistic habits.

Again we quote from that book, “Light on the Path,” “Learn from sensations and observe it (sensation of touch, sound, sight and smell) because only so can you commence the science of self knowledge and plant your foot on the first step of the ladder.” Further it reads, “Seek it by testing all experiences, by utilising the senses, in order to understand the meaning of growth of the individuality and beauty and obscurity of those other divine fragments which are struggling side by side with you, and form the race to which you belong. Seek it by the study of the laws of being, the laws of nature, the laws of the super natural; (molecular and electronic planes) AND SEEK IT BY

MEANS OF MAKING THE PROFOUND OBEISANCE OF THE SOUL TO THE DIM STAR that burns within. Steadily as you watch and worship, its light will grow stronger. Then you may know that you have found the beginning of the way, and when you have found the end, its light will suddenly become the infinite Light.”

Now let us suppose that the same person wishes to get up at 4 a.m. the next day for a picnic that is fixed. He sets the alarm at 4 a.m.

Correct way :

The previous night very many thoughts pass through his mind regarding the next day's picnic and his contribution to the share of the fun. The thought of the picnic has been thus sent over to the emotional centre and the emotional centre has already responded.

In the morning on the stroke of the alarm or even a few minutes earlier, the command reaches the moving centre and the moving centre receiving a joint command, the person jumps out of the bed and the person strangely is fresher at 4 a.m. than he normally is at 7 a.m., his normal time to get up. The reader will notice that in all commands the intellectual if it were to consciously or unconsciously consult the other directors the result is certain and positive but of all the human weaknesses the greatest perhaps as considered by many is the weakness of egoism. In turn, egoism leads to greed, possessiveness, standing on false prestige, aloofness, cruelty, vanity, telling lies, love of praise, the habit to justify all actions right or wrong compared to which the appetites of food, sleep and sex are straightforward weaknesses by themselves.

We can take another incident. Just as the centres of a person revolt, centres of different persons also revolt to any direct command. Unless based on extreme fear or great love all direct command is hurtful and is resented. The very fact that fear and love are involved, pre-suppose the triumph of the intellectual over the emotional centre. Let us take the common incident of a boy or girl in love and the parents objecting. The parents (accepted that for the good of their child) do not approve and wish to force their views. The result is that if they be strong and prevail, the child is miserable and if the child is strong and insists in having his or her own way, the parents are miserable. The working of the centres jointly in the parents is on the hand and the child on the other. No one cares to understand what should be the procedure.

Correct way :

The parents must first sit together and with unbiased mind review the situation and come to a just and fair conclusion. Very often their minds are already biased. They must examine their child's true worth and not as they see him or her; they must take into account the other boy's or girl's true merits, take circumstances, progress or education into account and decide. Then one of them, in case of the boy, the mother and in the case

of the girl, the father should take the trouble to talk it out. The most important point which is overlooked is whether the parents want to consider their child to be adult. They must also realise that the sex and emotional centres have taken command of the boy or girl's mind. The combined high minus score of the emotional and sex and moving centres score cannot be equalled by the parent's joint intellectual score unless they themselves wish to raise their intensity high which can be done. Suppose it is the case of their son, so the mother must work up her emotional centre and go back to her young age and recall the play of emotions and with honest motives to help the boy. The question of converting the boy to her views does not arise. The boy sensing the right approach drops the guard i.e., the emotional and sex centres lower their intensity to normal, the intellectual is left along to discuss and find out what is best. The decision is either yes or no which is an honest yes or no between the boy and the mother, and the needful is therefore pleasantly done and there is not only harmony between the centres of everyone concerned, but there is harmony between the boy and the parents also. This is normally not followed.

There are four main appetites. We live to satisfy these appetites. When someone appears to us a cause of prevention or obstruction to the satisfaction of these appetites we are annoyed and are on the guard and put on the guard i.e. made the emotional and sex intensity and at best become unfriendly; and when someone appears to be the cause of it means of giving us the satisfaction of these appetites we are become friendly. This is how good friends,wife, parent and children fall apart.

Whenever there is some friction or misunderstanding, it is essential that the persons concerned first trace these four appetites. Normally when a person over indulges in one or more of these appetites, then troubles begin.

On the other hand, there are diplomatic persons who know how to satisfy a particular appetite of another person with ulterior motives! These five appetites are (1) Food, (2) Sleep, (3) Sex, (4) Ego and (5) Greed.

If we understand ourselves, it is much better than trying to understand someone else and definitely helps one to understand others. By talking we make noise, we do not understand. If our motive is to understand – this will itself cause – the removal of the guard, in the other person, which is not possible otherwise. We have to follow the right biological and chemical processes of lowering the intensity and follow up with corrective methods as shown later in the book. Otherwise there is only one explosive way left for us – to meet a high minus intensity by an equally high minus intensity – this process is followed daily by many all over the world and every day the newspapers all over the world are full of their stories and sad results of such actions.

Take this thought for serious thinking; “Am I wrong when I think I am right and am I right when I think and consider I am in the wrong?”

CHAPTER – XVIII

**“How can we restore the inside
non-equilibrium of the centres?”**

**“I believe in you my soul -----
the other I am must not abase itself to you,
and you must not be abased to the other.”**

Walt Whitman.

This same thought we are trying to explain regard to centres. We should never allow one centre to dominate others or be dominated in turn.

We have seen earlier that there are five spots or centres in the physical brain. Four of which receive the outside coded impulses by way of (1) Food and drink, (2) breathing, (3) the sensations of sound, touch, sight and smell. The fifth centre which receives impulses from chemicals takes care of the inside functions of maintaining the body and its various processes and the nerve fibres. There is also a sixth centre and a seventh centre. Up to the first four centres the activity is on the cellular plane. In the fifth or instinctive, the activity is cellular-molecular. In the sixth centre the activity is molecular. In the seventh centre the activity is electronic. Now, what is this activity called molecular and electronic? We mean the molecular consciousness and the electronic consciousness to man is possible through these two wonderful centres of consciousness just as the four centres give him self-consciousness.

All the five centres obey and acknowledge the junior managing director. However, this centre does not like the things of the world and the first four centres are only interested in the daily, petty routine and material things of the world. H.H.D. not attending the Board of Directors meeting does great damage because in his absence no equilibrium is possible and in the absence or corrective methods no equilibrium is ever brought about.

What is meant by molecular and electronic plane consciousness? Suppose there is a hill. An average person with cellular plane consciousness will see a section of the outside hill.

A man with molecular plane consciousness (i.e. with the sixth centre developed) can see the whole of the outside of the hill surface from top to bottom of the hill on all the sides.

A man with an electronic plane consciousness (i.e. with the seventh centre developed) can see not only the entire outside surface of the hill from top to bottom, but

can also see the whole of the inside of the hill. This is the tremendous difference between the first, fourth, fifth, the sixth and the seventh.

For further clarification we would say that if there be a book and if it is open and in the language we can understand the person with cellular plane consciousness can read the page that is open.

A person with molecular plane consciousness can read any page without opening the book if it is in the language he can understand.

A person with electronic plane consciousness can read the book even if it is closed and in any language that it is printed in or written.

Two such centres are within us. These two centres can be made to function.

Of the five directors each has one P.A., Secretary, and other administrative staff. These subordinates to the directors all know the friction between the Intellectual Director and the Emotional and Sex Directors and the domination of these directors over the Intellectual. These subordinates therefore take advantage of this friction and it so happens that the command issued by the Intellectual Director is reversed by these subordinates. It creates a worst sort of mismanagement within. This is the sorry state of affairs in an average man and it is more pronounced in the so called criminal class. Seeing this state of affairs it so happens that his own P.A. and Secretary misbehave. This is all due to lack of the knowledge of management, whether it be a small or a large administration or the vast world. If we could restore the prestige of the intellectual Director and show to manage and anyone doing so, cannot render a greater service to mankind.

The Intellectual Director to avoid friction tries to be friendly with the other Directors. The price of friendship is to do as these Directors want and not as he wants. He must contribute and must think for them and help them carry out their plans.

There are many persons who in their outward life become passive and just drag along being too weak to resent or fight. Is it any more strange that the inside of many have resigned to this way of life?

This sad state is brought about by many unmethodical fights between the Intellectual and the Emotional and Sex centres. This brings about a permanent minus score of the Intellectual Centre, i.e. minus resultant intensity.

How can such a person have a chance of building up plus resultant intensity again? No use calling such a person a sinner, or a criminal or providing him with a jail and there giving him modern amenities, showing how very advanced a nation is.

We have seen earlier the moments when the intellectual centre is free and undominated. Mercifully the worst of criminals is filled with mercy and charity and love and are overwhelmed at such specific times as explained earlier. At such moments if the person concerned were to apply the corrective methods, he could reverse the process and

be on the way to recover, i.e. start changing the minus intensity to plus intensity by the use of correct methods, but in the absence of correct methods, nothing happens, only repentance is experienced or the moment of regret is experienced and then the blessed moment passes away and the old ways resume again. It is indeed sad but true.

Mercifully it is ordained that any person who takes or who even does not take advantage of such blessed moments is presented with very many such fresh opportunities of the like nature, and a person knowing correct methods can form a new habit. Mercifully it is also ordained that when hundreds of thousands of human beings need this change, there appears in human form amongst them an advanced Soul we call a Saint or a Prophet, depending upon the state of awareness of the masses.

Even after such a break, the directors of Emotional and Sex centres do not give up so easily their domination but, slowly more and more the Intellectual Director becomes free and the Emotional and Sex centres slowly become less and less aggressive. The moving centre becomes less disobedient. His own subordinates and the other subordinates again behave well with him.

Care must be taken to note that just as putting off the fan switch, does not immediately stop the fan, so this constructive change for the better does not prevent that person from falling and erring many times yet. The person concerned has sincerely accepted the change. But others seeing that person err again shake their heads and say, "He is incorrigible." "He pretends but actually he can never improve." These are unkind thoughts due to lack of true knowledge. When the person takes the road to regeneration and knows the correct methods and proceeds along the right way on his food, sleep, sex and breathing practices and finally with analysis and diagnosis and corrective methods slowly but surely reaches that Critical Certain Stage; but no amount of sincere desire or repentance or prayer alone would ever help a person. In Chapter III we have seen that there are certain agitations in the grey matter, certain subtle movements, certain giving off of rays, certain striking of notes, that certain "something", this certain something is the mind of man and the effect of some impacts on the grey matter or the brain of man.

This certain something, i.e., the creation of intensity now begins to change for such a person. This change in intensity means that its affinity and repulsion patterns will also change and this same so called criminal will now be repulsed away from certain persons, places and acts he was formerly drawn to and will be drawn to some persons, places and acts he was repulsed from before!

The ancient sages found that the certain subtle movements in the grey matter, certain giving off of rays, certain striking of notes, that certain something in the average person below that "certain critical stage" was difficult to control, unlike the muscles of the biceps. They found by long observation that a certain rhythm always existed between a certain type of breathing and this certain something which is the mind of man and the effect of impact on the grey matter. (this breathing they found out as the three-step rhythmic breathing as shown earlier. This breath they called the all-purpose breath).

If for twenty-four hours we were to impose this new rhythm on ourself – the intensity patterns inside of us will change and if we were to proceed with sincerity, we will soon find that with further aid of all other disciplines explained in this book, we would soon be able to come up to that critical certain stage.

Earlier we have seen the wrong working of the intellectual centre and the resultant intensity thus created. The proper way is this : of the five directors, intellectual centre's director is senior most. However, the orders the intellectual centre's director would like to issue, should be after due consultation and due understanding and consent of the other directors, for he cannot do as he likes even if what he intends to do may be right.

So the intellectual centre must first analyse whether the thing to be done involves a particular centre or a combination of centres. He must accordingly consult them, i.e. arouse plus emotional, also arouse plus sex if needed and then issue command to the moving centre. In the early stages ninety percent of the suggestions thus given will be carried out. This we call, the re-educating of the mind. With practice and patience all suggestions will be obeyed. This is very essential, as the sincere reader will certainly like to reduce food intake, sleeping hours breathing three-step rhythmic breath and do everything as required. But in the absence of a proper method of giving or issuing command through the intellectual centre the reader will find that it is not possible for him to do this and will be disappointed, every time and attempt is made. This is the only stumbling block.

Have not most of our readers observed that no sooner one decides to reform, things seem to go wrong all the more? It is only because of the wrong and hasty way of giving command by the intellectual centre, which infuriates and antagonizes the directors of the emotional and sex centres.

People complain that whenever they sit for prayers or meditation or concentration, precisely at that time only, the unwanted thoughts come in and the worst thoughts intrude. It is nothing but the revolt of the emotional and sex centres against the nasty orders and decisions of the intellectual centre.

If on this subject the reader were to just arouse the other centres or further consult them and then decide to do what he wants to do, he would find that their co-operation is possible.

Enthusiasm is wrongly mixed up and thought of as the right attitude, but enthusiasm is limited and mostly belongs to the intellectual centre only and so goes away soon. So also die all New Year's resolutions. On New Year or birthdays it is easier to arouse enthusiasm of the emotional centre and add to that of the intellectual centre. The reader will forgive some repetition but such essential thoughts are best repeated.

Take this thought for serious thinking; "Have I tried to observe the agitations that go on under the surface of an electrical computer? After 50,000 years man will not be able to reproduce his grey matter where the finest computations go on and on."

CHAPTER – XIX

CHART IV EXPLAINED

The qualities in black are plus and in red are minus. The black or plus qualities of the intellectual centre are its own basic qualities. The red do not belong to the intellectual centre. But whenever the intellectual is dominated and over-ruled by either emotional or sex, these qualities are brought over by these centres and the intellectual centre only lends its thinking. It should be remembered that the ratio 2:4:8:2 and 5:2:2:1 are like low and very high voltage respectively. Besides as the ratio slowly changes consciously or unconsciously from 2:4:8:2 to 5:2:2:1, the values change with the result that the qualities once showing high or low intensity now show a different intensity for the same qualities because more of mind and brain II comes in and moral aspects and values of life are introduced because mind and brain I however intelligent has or knows, no moral aspect by itself.

These are few of the many qualities of the mind and the respective centres have their “pairs of the opposite.” There are innumerable shades of in-between qualities, too numerous to be mentioned. The qualities need not be in the same arrangement of intensities in all being depending on the progress of the individual from the normal ratio of 2:4:8:2 towards 5:2:2:1 and then the values of life change and the weight or importance given changes also. The important point to remember is the movement of intensity of the same kind, i.e., of minus or plus of different centres allows the intensity to run horizontal from minus to minus and plus to plus. In all cases of intensity running from plus to minus or from minus to plus, whether in the same centre or another, it must first reach zero of its own centre and then run horizontal to zero of another centre and then rise vertical. In all cases of increasing and diminishing plus or minus of same centre, the intensity rises and falls vertical in the centre. The whole play of the qualities of all three centres is dependent on the ratio 2:4:8:2 or 5:2:2:1. The former and the latter are known as Ida and Pingala and are connected by three-step rhythmic breathing.

Let us study this chart IV of the centres intellectual as mentioned in Chapter I and as explained in Chapter II.

The play of qualities and the moving of intensity

<u>Drifts</u>	<u>Intellectual</u>	<u>Emotional</u>	<u>Sex</u>	<u>Moving</u>	<u>Remarks</u>
.....					
Drift I	250	300	1000	30	
Back to orig.	800	300	80	150	
Drift II	500	80	60	

Back to orig.	800	300	80	150
Drift III	275	2000	400	200
Back to orig.	800	300	80	150
Drift IV	1400	3200	6000	20
Back to orig.	800	300	80	150
Drift V	1400	Zero	3200	30
Back to orig.	800	300	80	150
Drift VI	1700	1600	Zero	1100
Back to orig.	800	300	80	150
Drift VII	2000	1400	Zero	30
Drift VIII				
Back to orig.	800	300	80	150
Drift IX	1700	3800	7200	800
Back to orig.	800	300	80	150
Drift X	1400	350	600	100
Back to orig.	800	300	80	150
Drift XI	1450	Zero	6800	150
Back to orig.	800	300	80	150
Drift XII	1450	1400	Zero	30
Back to orig.	800	300	80	150

N.B. The resultant intensity values will not be the same even for the same picture for each human being is a unique creation of God and Nature and the hundreds of thousands of resultant patterns stored in will be responsible for giving a slightly different shade, he take a particular average being with 2:4:8:2 ratio. Even back to the original could not be the samce xact repetition but is coloured as per the last drift.

We have taken a hypothetical case only. Even the movement of the intensity is sure to tire but one mentally, emotionally and sexually by such repeated visible inside chaos. This continues during our waking hours. Could there be greater confusion worst confounded? Does it not amount to a hot water bath followed by icy cold water and again followed by the hot water bath and again followed by icy cold water unceasingly?

Supposing you are sitting in a quiet corner in a cafeteria. You are reading the Geeta or Bible or any equivalent book. You stop at some particular thought and then continue a while sipping cold coffee. Then your eyes spot two young ladies deep in conversation sitting at some other corner of the cafeteria. You are not able to hear but are able to observe the gesticulations and various expressions of the face. As you are engrossed you keep staring up in their direction when some friend of yours seeing you, slaps you on the back and you jump up suddenly, and a sort of a shock is registered. Try to realise why you get that shock. (Please note that in this no one must bring the guilt complex.)

Supposing you are at home, happily talking with your family. A light and refreshing conversation is going on. Your little daughter or son is reciting some incident from school which is quite humorous. All of a sudden, a huge cracker bursts, for someone is celebrating something (in that yet primitive manner) and your wife, your child and you yourself register a shock. Try to realise why you get that shock registered. No scholarly medical views are called for. This is all based on the play of intensity. Try to work out both these cases.

The huge envelope of atmosphere serves many purposes but the two most apparent are: (1) air so that all creation may breathe, man and animals making use of oxygen, to exhale carbon dioxide. (2) it prevents the wrong and harmful radiations from reaching us and allowing only those that are conducive to our well being.

Based on this simple Nature's law, our world within is also possible of such protection which can be automatic and would work, whether man on earth is aware of it or not. We can build around our body such atmosphere. This atmosphere of intensity enables only that range of intensity to reach our inner world as is built around us. This atmosphere of intensity consciously created is the disinfection chamber consciously created.

Our parents, place of birth, family country, religion, everything connected with us is based on the resultant intensity we create and thereby build the envelope or atmosphere around and within us. This intensity can be recreated by the correct use of free will. Let our minds be clear; if a man has no free will, then there is no destiny, no evolution, and no responsibility attached to any and all acts of man even if he were to blow the Universe off and with it, himself!!

We hold that: (1) God and Nature have given not only man but all creation (in however large or small a measure) free will. (2) All creation in due time and at different times will start or have started making correct use of free will. (3) All creation and all

life will be confronted or have been confronted in our time or at different times with the results of the use of free will. (4) Reaction will then be equal to original action in each case. (5) To have free will, but not to make use of it is a decision of the free will and hence as such subject to the same law.

Do not call Karma or Destiny as punishment or retribution or call it by a host of other meanings. We consider, use of free will as human action and Divine will as reaction or destiny or Karma.

To live anywhere in creation and to be devoid of free will is a humiliation only man can inflict on his own creation. He thinks that he is created in the image of God and yet believes that he is only a grain under the grinding stone. What colossal contradiction he is prepared to believe in. WE ARE TEMPTED TO BELIEVE THAT MAN HAS CREATED GOD IN HIS OWN IMAGE.

If there be a person who wishes to do maximum damage or do injustice to the dignity of man and the divinity of man and the goodness and justice and the love of God and Nature, he is that man who denies man free will. He does immense harm to the goodness and justice and love of God and Nature, if he were even to deny free will to any creation in turn or in due time.

To a human being the four most important “urges” are : 1. Power from childhood to the grave whether in games, finance or politics. 2. Possessions, from infancy to old age, whether of estates, wealth or other objectives. 3. Love of life and creative need; parenthood, intellectual uplift, love of humanity. The last urge is possible when the three preceding are satisfied or frustrated completely. The fourth urge is 4. Spiritual uplift, “the understanding of moral values and human relations and the inner satisfaction and harmony.”

To guard and control the perfect operations of the physical body, we must realise that there must be also some “means of exchange or communication between the spiritual self and the physical self.” In other words, “there must be some places or points within the human body where the spiritual power, self and intelligence can transmute their power.”

It is true that man will and does evolve, but the process is far too slow, because “his cravings, his inward unexpressed barbaric intentions cannot allow the progress to be faster,” though at a point in time and it may be an eternity; yet a day will come when all men will be sufficiently evolved to pass on to the fifth kingdom.

The advent of that age will be “heralded by (1) intellectual acuteness (2) great optimism (3) moral and mental integrity (4) a conviction of immortality.

“The internal administration is looked after by seven major and important points; this should not be mixed up with the centres.

1. Body building, proper food intake is under the Pituitary gland.

2. Need of iron, phosphates, etc. is under the Thyroid gland.
3. Light reactions, pigments, brain growth, sex is under the Pineal gland.
4. "Single cell was immortal and had the power to renew itself perpetually, but when the cells began to try to unite together they lost the power of everlasting life and had to resort to reproduction and general creative power. For this the sex glands (gonads) were formed."
5. The growth of infant and child by a check of the sex glands is brought about by the Thymus glands.
6. Circulation, renovating is looked after by the liver and the Lymphatic glands and ducts.
7. Energy control and rhythmic movement control is under the adrenals."

These centres must work in harmony. This is done by the nerves carrying the messages. "We doubt, if even now, we know all the processes of conscious relation of the glands and body. There may be vibrations so subtle that the senses do not detect them as yet." This is all under the jurisdiction of the instinctive centre.

The four centres and the interplay of their qualities simultaneously at different levels transforming all coded impulses to decoded thoughts, continuously and without a pause ever, is the inherent property of a portion of our brain we call brain No.1 or Sec.I or mind No.1. These four centres have their coding seats in the body and their decoding seats in the grey matter brain we call brain no.1 or Sec.I or mind No.I. It is the inherent quality and to do anything else is not obeying the law. This non-stop picture forming, inherent quality of this portion of the brain No.I or Sect.I or mind No.I presupposes that it is un-natural not to form pictures every moment the whole of our life. If it does not do so, there is some deformity of this brain No.I or Sec.I or mind No.I. It is therefore its quality never to give importance to the finest, noblest picture for more than a fraction of a second. Therefore, concentration, meditation or even continued serious thinking is never possible for this brain No.I or Sec. I or mind No.I. It is the privilege of this part of brain No.I or Sec.I or mind No.I to form many pictures a second and non-stop and as long as a person is alive, this is done by these four centres, viz; intellectual, emotional, sex and moving.

Instinctive has its higher duties to perform and is put in charge of brain No.II or Sec. II A and B or mind No.II. The four centres form the conscious life of man. Not knowing this, all people force brain No.I or Sec.I and mind No.I, even tormenting the body to make this portion of brain No.I or Sec.I and mind No.I to do the impossible.

According to us, sin is minus resultant intensity. All are in search of happiness but most gather pleasures of the flesh and accumulate only sin (minus resultant intensity).

The unnatural process that seem to do so are:

1. Torture of the flesh.
2. Non-sleeping or very little sleep for long periods imposed on the body.
3. Not sufficient eating.
4. Special exercise of breath control where the breath is held very long so that the carbondioxide or burnt away oxygen can have a chemical effect.
5. Alcohol of every type.
6. Drugs like opium and narcotics or tranquilizers.
7. Auto hypnosis or hypnosis and such other unnatural methods that stop the normal functioning of this brain No.I or Sec.I or mind No.I.

The all knowing all wise Geeta, explains artistically these thoughts, "Some sacrifice their physical senses in the fire of self-control, others offer up their contacts with external objects in the sacrificial fire of their senses --- others again, sacrifice their wealth, austerities and meditation. And yet others practice, control of vital energy and govern the subtle forces of prana and apana."

"Others controlling their diet, sacrifice their worldly life to the spiritual fire. All try and understand the principle of sacrifice and by its means their sins are washed away."

Our programme on the other hand aims at certain disciplines of the body and mind, which help the body and mind to build up the natural sources from within.

The chart will help us to understand the mental mechanics. It must be noted that when we talk of brain the whole mass of grey matter is not involved but only a portion we call brain No.I or Sec.I.

From the chart we can realise how the intensity in each column can rise vertically from zero to maximum. It rises many steps at a time or shoots up straight or moves sometimes hardly a fraction of a step. It moves simultaneously in all columns as impulses reach all the four centres simultaneously and so each centre is busy decoding the coded impulses received. These are a few of the qualities belonging to each centre. The plus and minus intensities are shown parallel or intertwined. Intensity not only rises and falls vertically in each centre but from each centre it goes to different other centres. If we could be given Divine sight or electronic vision we could see the play of the intensities or the play of qualities of the centre, as boiling liquids of different colours rising and mixing and separating and remixing. This play of qualities or the movement of intensities leaves a person so exhausted that in spite of all physical rest a person feels extremely tired and even tonics do not help.

Each coded impulse and decoded thought creates a pattern. Such thousands of patterns circulate every day in and between the centres. There are certain repetitions of

patterns. Those that repeat a sufficient number of times, impose their resultant intensities on the blood cells. The blood cells in turn therefore develop certain deformities within their inside structures. These deformities lead to various types of maladies and diseases.

From this we realise that by corrective methods while eating and three-step rhythmic breathing we more easily correct the deformities than by any other method known and we can also work in conjunction with other methods known.

The brain No.II or Sec.II remains in the half formed stage in case of all humanity except for stray individuals. Unless brain I works rhythmically in all centres and proper rhythmic intensity is not imposed, the brain II or Sec.II does not begin to develop fully. The half formed brain II or Sec.II carries on the activities of the instinctive centre. When the other half of brain II or Sec.II is developed, we get the benefit of the functions of that part of brain and the most important is the ability of that part of brain to hold one thought at a time without any disturbance as long as it is required, i.e. the ability of that part of the brain to concentrate and meditate is denied to us as long as that portion of the brain is not developed and which cannot develop unless a very high plus or minus resultant intensity is imposed on the blood cells. In ignorance therefore we force brain No.I or Sec.I to do the work that the other half of brain No.II is capable, with the result that, like Hafiz we can say, -

“Indeed, indeed, repentance oft before

I swore – but was I sober when I swore ?

And then and there came spring and rose hand in hand

My threadbare penitence apieces tore.”

It is the same story with penitence, resolutions, will power, concentration, jappa, prayers. Brain No.I or Sec.I will go on forming pictures not at all connected with the subject of our serious thinking for it has to form many pictures per second of all the impulses received and if you feel like doing some serious thinking it is non-concerned. “Go to the right office and inquire,” says brain No.I or Sec.I to us, “I cannot serve you exclusively and keep out the hundreds of thousands of the impulses that reach our office.”

Only in deep sleep brain I or Sec.I is resting and reduces creating 95% of the picture-forming rate. In the soundest of sleep, 5% picture-forming continues. It may or may not be remembered on waking up but we call such activity, “dreams.” Sometimes this is transmitted unconsciously to brain II or Sec.II and in that case we get unconsciously the concentration or meditation done on that subject and in that case we get the answer or proper reply and in such cases get what we call “prophetic dreams.”

This shutting of brain I or Sec.I and passing on to brain II or Sec.II a particular thought can be done sometimes subconsciously. When one can do so consciously it is the science of Yoga. This gives a person the added dimensions of brain No.II or Sec.II

which is capable of functioning on the cellular molecular planes. Wonderful knowledge is gained, not possible to brain I or Sec.I ever, by its methods of cumulative knowledge.

It is therefore ordained that brain No.II or Sec.II after fully concentrating or meditating on a particular thought passes down to the intellectual centre of Sec.I its findings and the intellectual centre then understands what it would have been for ever impossible of understanding by the play of qualities of brain No.I or Sec.I.

The wonderful all knowing wisdom of the Geeta throws light on this, “When a man attains to pure Reason, he renounces in this world the results of good and evil alike. Cling thou to Right Action. Spirituality is the art of living.”

It is very true that spirituality is the art of living and that art if followed methodically brings about Right Action. Mind II or Sec.II B is Pure Reason. Mind IV is Pure Intellect.

Further we can quote, “the sages guided by pure intellect renounce the fruit of action.”

“When thy reason has crossed the entanglement of illusions, then thou shalt become indifferent both to the philosophies that thou hast heard and to those thou mayest yet hear.”

When Mind II or Sec.II B functions and when the critical certain stage is crossed over we need no books and no philosophies for our own wonderful brain or sec. and mind Nos. II, III and IV give us all the knowledge that is essential. (Mind IV is termed Buddhi or manas and mind I is the mind stuff or the Chitta).

Similarly we have brain Nos. III and IV or Secs. III and IV. But as long as brain No.II or Sec. II is not formed completely and functions satisfactorily, the brain Nos. III and IV or sec. III and IV cannot function or function hardly.

We have seen that one quarter of the entire cell population is formed of sex cells. This colossal out of proportion population is therefore unwisely wasted away by a normal person either mentally or physically.

Actually Nature’s and God’s prudent laws expect of man that HE WOULD BY A JUDICIAL USE OF THESE VERY VITAL SEX CELLS DEVELOP THEN FURTHER AND BY RHYTHMIC BREATHING AND CORRECTIVE METHODS PROMOTE AND TRANSFER THEM TO BECOME THE VITAL BRAIN II, III and IV. When this happens, at first mind and brain II or sec. II B will begin to function and concentration and meditation would become possible. Then by proper process mind I and brain I or sec. I through its intellectual centre would be able to pass on to brain II and mind II or sec. II B certain problems which mind and brain II or sec. II B will concentrate or meditate on and give the right reply. Because this inter-communication between brain I and II or sec. I and II and mind I and II is only possible through the intellectual centre, the intellectual centre is the seniormost director amongst the five centres and the other centres of mind or brain or sec. I know this.

When brain III and mind III or sec. III is formed and is able to function, and we have noted earlier that it can function on the purely molecular plane. It will open the great memory of Nature and her vast vistas of knowledge will be available or rather will be within reach to man and when translated through the intellectual centre, will in form the conscious brain of man.

When further progress is made and mind and brain No.IV or sec. IV is formed, as we have noted earlier that it can function on the purely electronic plane. It will open the invisible worlds and the invisible operation of laws in the galaxies and to man will be possible this unimaginably lofty wisdom that will come pouring through the brain IV or sec. IV and through the intellectual centre reach the conscious brain of man. This same insignificant looking creature man, when in possession of his brain and mind Nos. II, III and IV or secs. II, III and IV is an exact image of his Creator.

With the formation of brain and mind III and IV or sec. III and IV are also completely formed the molecular and electronic bodies of man, which are exact replica of his physical body. Just as present day man to suit his movements makes use of a car, or ship, or plane or submarine, in the same manner God and Nature have provided man with cellular and molecular and electronic vehicles of mind and brain to enable man to function freely as would be desired in the three bodies. Yet man there be, who would call man as created by God and Nature as machine, devoid of all free will, subject to the whims of a higher power he imagines as God and respectfully calls His whim, a Divine Will. Shall we in our age believe such child like thoughts?

The Universal mind, the Absolute and such other terms have absolutely no meaning without man's conscious progress in forming his brain or sec. and mind Nos. II, III and IV and his forming complete cellular – molecular, molecular and electronic bodies. Some call these cellular and molecular and electronic bodies as astral, mental and causal bodies all super-imposed and visible to us as only the cellular, physical body but without the developed brain and mind II, III and IV or secs. II, III and IV what can we see and experience?

But we have digressed. From the chart of the centres it is apparent that the intensities of different centres is different. Man in his present stage of evolution has the intensities in the ratio of 2:4:8:2 for the intellectual, emotional, sex and moving centres. Evolution is the changing of this ratio to the ratio God and Nature require of man which is 5:2:2:1 for the intellectual, emotional, sex and moving and then promote his sex cells and form brain II, III and IV and mind II, III and IV or secs. II, III and IV thereby and also completely due to the changed and high intensity from the cellular-molecular, molecular and the electronic bodies. This is true evolution (not going to distant planets). This is the purpose of life and birth. This is the glorious journey ahead. Why barter all these glorious states for ill-found, ill-got pleasures of the flesh and indulging in eating, drinking, smoking, merry-making, sleeping and sex. By all means, we are neither puritans nor ascetics and do not wish to be so, but everything should be within bounds, "the boundary of man is moderation, when once we cross that pail, our guardian angel quit his charge of us."

Arjuna asked, “My Lord, how can we recognise the saint who has attained Pure Intellect, who has reached the state of bliss and whose mind is steady? How does he talk, how does he live and how does he act?”

Lord Krishna replied, “The sage whose mind is unruffled in suffering, whose desire is not roused by enjoyment, who is without attachment to anger or fear take him to be one who stands at that lofty level.”

“He who wherever he goes is attached to no person or to no place, by ties of flesh, who accepts good and evil alike, neither welcoming the one nor shrinking from the other, take him to be one.”

“He who can withdraw his sense organs from the attraction of their objects, as the tortoise withdraws his limbs within his shell – take it that such a one has attained perfection.”

This clearly signifies that as long as man plays with the centres of mind I or sec. I this is not possible. Only when mind II, III and IV or secs. II, III and IV are formed is this possible. Further, the Geeta clearly describes what happens when the disinfection chamber is formed and all incoming impulses have to pass through it; “The objects of sense turn from him who is abstemious. Even the relish for them is lost in him who has seen the Truth.”

Very beautifully the Geeta further describes the state of a man who struggles with his so called “Will” and with the interplay of the centres of mind I or sec. I.

“O Arjuna, the mind of him, who is trying to conquer it, is forcibly carried away in spite of his efforts, by his tumultuous senses.”

Some persons exclusively live in a particular centre. Most people live in different centres exclusively at different times and all people live simultaneously in many. Man as his ratio today is, for the centres 2:4:8:2 finds that whenever he dwells in the intellectual exclusively, the twenty four hours seem thirty, that living in the moving centre he feels twenty four hours as twenty, that dwelling exclusively in the emotional he feels twenty four hours as twelve hours and that exclusively dwelling in the sex centre he feels the twenty four hours as six hours. Whenever a person is engaged in patterns belonging to faster or higher resultant intensity centres, he finds time flying fast. When the balanced stage is reached due to the rhythm of life, twenty four hours seem twenty four hours when the ratio is 5:2:2:1 in all the centres.

Let us recount the incident of the person in office, reading a letter, seeing from the corner of his eye the secretary arranging her skirt, and he has had a heavy lunch and the letter conveys some good news of brighter business. The impulses from the secretary reach the sex centre, the heavy lunch slows the moving centre by sending impulses to that effect, the letter and the news send impulses of profits and planning accordingly to the intellectual centre and the emotional centre reacts impulses from all the three, viz. The letter, lunch and secretary!! Like boiling water, the intensities rise and fall in all the centres, each time the impulses of business, sex and laziness overpower or are dominant

by turns and the intensities fly from one centre to another. Imagine such chaotic messages flying through the telegraph. The effect of this chaotic state is physical, emotional, mental and sex exhaustion.

CHAPTER – XX

“Re-education of man – the human being – or the corrective methods.”

“I want to know why apparently intelligent individuals so often behave in certain ways against their own inclinations and wishes.”

Ivan Pavlov.

It only means that the inquiry of Ivan Pavlov remains the same even after ages and yet we feel that we have progressed and our evolution is great. Have we really evolved?

As beautifully the same inquiry is made by Arjuna in the Geeta. Arjuna asked, “My Lord, tell me, what is it that drives a man to sin, even against his will and as if by compulsion” – To this Lord Krishna replies, “It is desire it is aversion born of passion. Desires consume and corrupt everything. It is man’s greatest enemy. As fire is shrouded in smoke, a mirror by dust, and a child by the womb, so is the Universe enveloped in desire.”

“It is the wise man’s constant enemy, it tarnishes the face of wisdom. It is insatiable as the flame of fire. It works through the senses, the mind and reason (not Pure Reason) AND WITH THEIR HELP destroys wisdom and confounds the Soul.”

Wonderfully indeed does Lord Krishna in so few words explain so much. Let us answer the question, “What is Desire?” We have seen that coded impulses reach the respective centres and are decoded. The outgoing decoded impulses are in pure motive state and unexpressed. However, when emotion and sex overrule the decision of the intellectual the two opposite opinions create desire, yearning for something which if not worth indulging in the intellectual centre objects to and the emotional, sex only overrule. Note therefore the words, “aversion born of passion.”

As long as these centres are in disharmony and 2:4:8:2 ratio prevails, it is man’s constant enemy. Even the very learned and wise (according to worldly standards;) but who have as yet not established 5:2:2:1 ratio find desire a consuming flame of fire. Further, also note the words, “with their help” i.e., with the help of mind and reason. (i.e. sec. I or mind I), i.e. with the help of intellectual centre which slowly surrenders and co-operates with the emotional and sex centres. (NOTE: Pure Reason is mind II or sec. II but mind and reason is mind I or sec. I).

If a person were to educate himself or herself and then realise that, that education normally in most cases will only suffice to get employment, then it would be best to unlearn and unburden the mind of many useless and unnecessary facts.

When the mind is fresh again it is better to start the other education which suits more a human being and adds to a human being the qualities that are absolutely the prerogatives of a human being.

We think, the meaning of culture ought to be referred to whenever we talk of education. As culture has other meaning also, we would attach only the following meaning of culture and substitute for education and call it re-education; “result of mental training”. Does it mean committing to memory, poems, tables and formulae? What precise training does this imply? Do we have at the back of our mind some training we have yet not defined but we feel necessary and different.

Further, “refinement of taste.” Does it mean good clothes, style of hair or fashion of clothes, dancing and music? Does it mean bowing from the hips and giving our seat to a lady or in saying “thank you?”. And where and when are we taught the refinement of emotions? When and where are we taught the way of expressing our thoughts so as not to hurt another, even if we are hurt?

And further, “Keeness and balance of intellect and judgement.” Keeness is understandable but where from comes balance? This balance is implied between what points or forces and which is the pivoting point within?

And yet further, “elegance of manners.” Does it mean the proper use of fork and knife and proper use of clothes for the occasion? Surely if this be education then there is every reason for the need of re-education. Do we mean to say that all schools and colleges are no good and not necessary? By all means no – very far from that. They are good, they are essential, but what is more essential is how and what shall we teach our boy or girl.

“Moral and spiritual rectitude is won only after hard struggles. Remnants of the ape and tiger still crouch beneath the surface. They should be brought before the conscious mind and re-educated.”

“Human Life is the opportunity for conscious readjustment to a higher order of consciousness and yet without losing the best that human life has to give of work, family, and national, civic and social relationships. That service in the world is as imperative as prayer and that a balanced life requires spiritual resource for material achievement.”

From the day our children begin to understand they must be taught the right way to breathe and the right way to think. If this is done in higher school and mastered in still higher studies in colleges we shall be bequeathing to our coming generations a rich heritage, so rich that this tiny planet earth will shine with such magnitude of brilliance that in the vast galaxy it will put to shame the brightest Sun.

How much, may we ask, will the coming generation load memory with all the facts of each generation added? There must be a different way to know, a different way to understand, a different way to remember than just accumulation of more facts the way we are doing now. Shall we search and find? What price shall we pay for that? Is any price too high? The ancient sages have found the way. The price is not too high.

It is this: today we prefer the balanced diet and the balanced sleeping hours no matter how much the inner or (and to the same extent) the outer life may be unbalanced. This way of life we have all tried. If we have not tried enough, let us give a further trial

and satisfy ourselves and then give a fair trial and satisfy ourselves and then give a fair trial to the so called unbalanced diet of one mid-day meal a day, of one course only and of twenty-four morsels or spoonsfull, and the so called unbalanced hours of sleep from 11 p.m. to 5 a.m. but with an absolutely balanced inner life and the three-step rhythmic breathing and corrective methods. Are you agreeable? This and eternal vigilance, so that we do not falter or go back the old ways, during this trial period is the price to be paid. This is all that we ask of you.

This re-education will teach us how much our junior managing director knows and can be of use and what vast vistas of knowledge will open before us. Let us give this much at least to our young generation and the unborn generations all over the world.

We notice that some of the qualities are plus some are minus; why is it so? Let us recall what we said earlier. The three main centres, (I) intellectual (ii) emotional (iii) sex create between them all the mischief. One or more of these centres then enlists the aid of the moving centre which readily obliges and is always on the stronger side. Let us therefore study in more details this fundamental and very important operations of the mind and take specific examples.

In the main chart we have classified some qualities by different centres with plus and minus intensities. Let us take these qualities like courage, dignity, nobleness, respect, resolutions, pleasure, joy and put in operation the corrective methods and the disinfection chamber.

Fear of Death : Hope : (Fear corrective is Hope) We read, “there is yet a world where souls are free, where tyrants taint not Nature’s bliss; if death that world’s bright opening be, oh who would live a slave in this?”

Now think along this line: Where there is life, there is hope and we find that amidst dark days, man expects a brighter tomorrow. Now repeat the above quotation at first mentally. Then repeat it a little aloud and then yet more aloud. This way, first arouse the emotional centre. Then the intellectual centre should be brought in. How do we do that? Think now along this line: There is a world you say where man has free will. Men cannot function without free will. In that world predestination by a separate authority does not thwart man’s action. If we die in this world where there is no free will, we will be able to enter that world of free will and therefore by all means will you or anyone else would ever like to be man the machine in this? Now what is this world and what is that world? There are no geographical two such worlds. The first world is the world of man who has not yet reached that critical certain stage and the second, world is that of a man who has reached that critical certain stage. We have been satisfied to note that in all creation and Nature has bestowed free will and man really speaking, is free.

Now who are the tyrants that taint Nature’s bliss? This may be the emotional and sex and moving centres oppressing the intellectual and keeping it in bondage. The greatest of such tyrants is our perverted free will that has already established itself so firmly, so as to do the very things we would not like to do and forcing us hot to do the things we would to do. We can be free. We have the simple rules of life to follow.

Now read the quotation again mentally, then a little aloud and then yet more aloud and finally softly and very softly. Ask yourself in which world would you like to live.

When you have done this close your eyes and relax for two minutes, without doing or thinking anything else, but continue the three-step breathing. You will open your eyes and see a better person. Repeat daily.

2. Take another thought. Unhappiness – corrective is happiness. (add or mix happiness to life) We read, “There is in man a higher than love of happiness; he can do without happiness, and instead thereof find blessedness.”

Now repeat this at first mentally, then repeat it a little aloud, then yet more loudly. This way, we first arouse or work up the emotional centre. Then the intellectual centre is to be brought in. Thinking along this line. We live in this world normally for happiness. Everyone does that; man, woman or child. Our search for happiness takes us by different roads.

We mean no actual harm even though in our search for happiness we may hurt others. Such who hurt others are called selfish, mean and even criminals. They only pity is that their conception of happiness is all wrong, but fundamentally it is all in hope they all live and for happiness they all search. Most of us define happiness by living well, good food, clothes, accommodation, sleep, time to spend in fun and ferry making. But this is a sure sign of mental immaturity. There is something higher than such happiness. We can certainly do without such happiness and with discipline and a balanced inner and outward life, instead, find blessedness, freedom and real use of free will.

Read the above quotation mentally, then read a little aloud, read then yet more loudly and finally softly and very softly. Then close your eyes and relax for two minutes. Do nothing and think nothing else, but continue the three-step rhythmic breathing. When you will open your eyes you will see a much better person. Repeat daily, see yourself in the mirror daily after both the exercises.

In the earlier chapters we have seen how our mind drifts from the main subject and thereby shows us our main trend of mind during the major part of the day. What are your weaknesses, dear reader? Do you want to know them? Would you kindly list them? Would you not like to get rid of them? Let us list them for you:

(1) Do you suffer from unexplained fear? (2) or the shadow of apprehension? (3) or hatred? (4) or revenge? (5) or resentment? (6) or is treachery your friend or was she before? (7) or is it craftiness? (8) or selfishness? (9) does falsehood tempt you? (10) or deceit drag you? (11) or flattery suggest you? (12) laziness over-power you? (13) or superstition weigh heavy on your mind? (14) or envy become you? (15) or despair confront you? (16) is melancholy your bed companion? (17) or regret your illegal child? (18) is sadness filling your eyes? (19) does disappointment dog you? (20) grief overwhelm you? (21) is defiance clouding your mind? (22) is doubt filling your heart? (23) or embarrassment eating you? (24) does immoderation sweep you? (25) or does indifference befriend you? (26) does it introduce you to her friend vexation? (27) or do

you welcome the company of worry? What is it dear reader you feel is the most harassing or harming weakness in you?

3. Do you suffer from envy or jealousy? Does such a thought if not to the same intensity but to a lesser intensity cross your mind? “Why should he have power and wealth and I be left to plod along with the man in the street? Why must I accept this meaningless living? I will steal or do worse, for I must get for me fortune.”

Every time reading a quotation or creating a suitable one yourself to suit you, please remember the quotations could be of two types. (1) displaying noble thoughts (2) displaying mean thoughts as in previous cases in this case respectively. There are therefore two ways of handling the emotional centre, (1) when the emotional centre is depressed as in the previous two cases. (2) when the emotional centre is already high minus (roused) as in this case. Therefore the emotional centre is to be taken by the hand (so to say) in two different directions in two different manners, i.e. towards high plus we have to read loudly and more loudly as in the previous two cases and in this case without emotion coldly and hardly audibly. This is very important. We hope we are clear. When we say loudly and yet more loudly and then softly and very softly as in the first two cases and in the present case seriously and coldly and audibly. This raising of low minus or lowering or high minus technique is to be properly understood and followed.

In this present case, read as you would a text be seriously coldly. Look into the mirror and read again. Visualise a person you respect and in his visualised presence read again plainly and coldly. Then ask mentally, “Is there something for nothing?” Ask again a little louder, ask again still more aloud and finally softly and very softly. Close your eyes and relax for two minutes. Do nothing and think nothing else, only continue three-step rhythmic breathing. When you open your eyes, you will see a better person. Repeat daily.

4. Do you suppose you suffer from hatred? Does a thought if not to the same intensity but to a lesser intensity cross your mind? “If I catch him once upon the hip, I will feed fat the ancient grudge I bear him.” In this case read aloud and with the same aroused intensity the following thought, ““While yet I have time to make restitution for all the wrongs I have done, I will undo them and ask forgiveness from God.” Ask yourself, “Will it not be better if I ask forgiveness from him?” Repeat this a little loud, repeat it softly and very softly. Shut your eyes and relax for two minutes. Do nothing and think nothing else, only continue the three-step rhythmic breathing. When you will open your eyes, you will see a better person. Repeat daily.

5. Do you suffer from unexplained fear? It does not matter whether it is the fear of the unknown economic fears, fear of health or someone’s safety. It matters not for what reason if it is fear you experience and experience this sensation near about the solar plexus.

Sit before a mirror and look at yourself. Ask yourself whether knowingly and on purpose you have done harm to anyone. Search not for a reply. How read slowly well

pronouncing each word and a little loud, "You cannot scare a man who is at peace with God, his fellowmen and himself." Read a little more loudly then softly, and very softly.

Hink along this line; It cannot be that you have done wrong to yourself or to fellowmen or to God. No, it cannot be, at least you have never meant it. It is childish and foolish in this world, in our time and in our age to think even of harm to anyone, we who are living in the age of atom. Read again these lines. Read aloud and more loudly, then softly and very softly. Close your eyes and relax for two minutes. Say nothing and do nothing else but continue the three-step rhythm breathing. When you will open your eyes, you will see a better person and you will not find where that fear is.

6. Suppose the weakness predominant is deceit of some sort. In that case, sit before a mirror, look at your face and read loudly pronouncing each word clearly, "Every man takes care that his neighbour does not cheat him. But a day comes when he begins to care that he does not cheat his neighbour." Read again a little loudly and again a little more loud. Look into the mirror and read again softly and yet more softly. Thinking along this line: How wonderful the day when each of us will take care of our neighbour. That day cannot be far off. We are not wild animals in some big game preserve under natural surroundings. It should be possible not only for our neighbour but for any other person to be perfectly at ease and at peace with us and we with them. In our age, which is without doubt completely different from all that has been in the past, and tomorrow it will be yet more grand and different, we must adjust and change, not only outwardly but as much and more inwardly to live truly in our age. Read again, read a little loudly and then softly and yet more softly. Close your eyes and relax for two minutes. Do nothing and think of nothing else, only continue the three-step rhythmic breathing. When you will open your eyes, you will see a different person. Do it daily.

7. Anger and irritability : Do you dear reader suffer the meek dove, and poor hen or even the domesticated dog, to King Cobra, tiger and the lion, none are free from this great dread disease in man, though he be small and weak or big and strong, but will at once be quick to temper and display anger. If this be your failing then, how long do you wish to be listed with birds and reptiles and the animals? Why for art thou a human being? But you say, that you have tried so often to curb it and have failed. Rightly, for you have used your will and that is one sure way of failing always. Does a thought like, "I will never see his face again" or "never step into my house against for your are accursed" or you in my bosom, I scorn you with mine eyes" come to

Speak out slowly, in a low voice and coldly again the above thought. Now think of all your trespasses, both mental and physical, all the trespasses known to you about yourself. Think of God or the Power by whatever name you would understand and saying the same words to you; and yet know that, that Power has patience with you and can bear with you and your trespasses but you would not be tolerant!

Now slowly, but in an audible voice, say, "Lord forgive them for they know not what they do." Repeat slowly and loudly and yet more loudly and then softly and yet more softly. Imagine the scene of crucifixion and the compassionate face of Christ on the cross. Once again say it aloud and then softly and yet more softly.

Close your eyes and relax for two minutes. Do nothing and think of nothing else, only continue the three-step rhythmic breathing. When you will open your eyes, your will find a different person. Do it daily.

Sex : Suppose you suffer from the very overpowering and natural weakness of sex and it is oft times so bad that you wonder why you cannot discriminate age, family relation or otherwise social status, place and time of the day or night.

You are a married man with a family and yet this weakness haunts you. Only that you are careful that you be not exposed. You mentally try that from tomorrow it shall not be but you find “tomorrow, tomorrow, tomorrow creeps in this petty pace from day to day, to the last syllable of recorded time.”

Sit in front of a mirror and look at yourself. Visualise your wife and children around you. Then softly say, “This above all, to thine own self be true and it must follow as the night the day, thou canst not then be false to any man.” Repeat a little loudly, and yet more loudly, then softly and yet more softly. Visualise your wife and family around you. After doing this, look into the mirror and say, “Give me that man who is not passion’s slave and I will wear him in my heart’s core, ay, in my heart of hearts.” Repeat it softly and once again softly. Look into the mirror and say in a firm clear tone, “I am that man.” Repeat a little loudly and then softly and yet more softly. Close your eyes and relax. Do nothing and think nothing, only continue the three-step rhythmic breathing. When you will open your eyes again, you will see a different person. Do it daily and regularly.

After all the corrective exercises are over, include this just before the final thought is set in.

“Then will come a calm such as comes in a tropical control so that one may see Action. Such a calm will come to the harassed spirit and in the deep silence (that follows) the mysterious event will occur which will prove that the way has been found, call it by what name you will.”

Take this thought for serious thinking : “Realise that the whole purpose of creation was to produce a body capable of responding to higher and higher degrees of consciousness.”

CHAPTER – XXI

“What is the purpose of Life and Birth”

“Understanding means knowing the purpose or the why of things as contrasted with mere belief which may be based on purely intellectual sub-conscious data and have nothing to do with realities.”

Dear reader, this is the last chapter of Part-I. The first part is devoted to practices and disciplines and method, which it followed with sincerity and regularly will bring any human being to the verge of the critical certain stage, irrespective of the fact that he has or has not any education or comes from a healthy environment or otherwise.

We have spent no time to expound some pet theory nor have we philosophised for the simple reason that like you, dear reader, we were hungry and thirsty and we have searched and roamed and met sadhus, yogis, saints and teachers, who have put words into our mouth so that we may say, “From today sir, we accept you as our Guru, kindly accept us as your disciples and show us the way.”

Always some great power has sealed our lips and prevented us from expressing the above thought. After that we would continue to hear the person concerned and listen to the age – old thoughts, borrowed and repeated as on a tape recorder. If there be a word more freely used it is that word “Maya.” All such persons freely use it, so much so that we may say, “Were Maya a maiden, we would put a girdle of pure gold round her waist and were Maya a man we would give him golden sandals as a mark of our respect,” for “He” or “She” has been able to frighten all sadhus, yogis, saints and teachers to such an extent that “he” or “she” can make them scene of Maya and nothing else AND THAT WHATEVER THEY SPEAK ALSO TO BE INSPIRED BY MAYA ONLY.

This thought of Maya is then freely mixed with “Karma” a word which great masters like the Buddha or the Christ would refuse to answer.

The third thought they normally then bring in is the glory and the greatness of a teacher, perhaps under the illusion that he himself is one. They then ask the hearers to be free from the weaknesses like anger, lust, possessions, gold, wine, women, etc.

They finally wind up with the glory of God describes. Let us put these five thoughts together and we have an average so called teacher with his school.

In the Geeta Lord Krishna says, “Arjuna, the worshippers of lesser powers go to them, my devotees come unto me. Cling thou to me and I will bestow on thee all knowledge.”

This reminds us of a small story about Akbar, the Great Mogul Emperor, who every Friday on his way to the mosque would give gold dinars to beggars that would line up on the way. On particular beggar was always found first at the gate of the palace.

One Friday, when the emperor came out of the palace gate and proceeded in the carriage, he threw a gold dinar to this beggar who strangely enough returned the gold coin to the emperor. The emperor was surprised and asked “My good man, why do you return it to me and pray tell me why are you here if you do not want it?” The beggar replied “Great Emperor, I was told to come and stand at this gate because you have unlimited wealth and that if I waited here, I would always get a gold dinar. I came regularly and I received regularly. But last Friday I saw the Great Emperor with all his wealth, on his knees and begging from another Emperor of Emprors. From that day I decided, that henceforth no more shall I beg from you sir, but I shall beg, if at all it is begging, from the Emperor or Emperors directly. I am happy now and do not beg from any man, for no man born of a woman, Great Emperor, does not beg from Him.”

In the first place teachers are rare and a true teacher never takes a disciple, he befriends you and then simply tells you in some simple way how to find the road, the strength and the clarification within. The more one reads and the more one hears and the more one discusses and the more one keeps and exchanges thoughts , the more is one confused.

There are people who can speak non-stop and every line of it seems inspired! But it is all borrowed and repeated like a tape-recorder. But in the end, you alone, dear reader, will have to work and work diligently on yourself and if you do not do that, you may hear such inspiration for an eternity and you will be sitting there only; both you and your so called teacher glued to the spot, making no progress, you wasting your time in listening and he wasting his breath speaking, whilst on the way we are actually required to work.

We shall now give you the unfailing magic formula and it will bring you to that critical certain stage.

Write this formula where your eyes can fall and your hands can touch for you may forget to repeat it, some part of your working time. If you have a wrist watch with alarm in it, set it every hour and no sooner it rings, set it again and when it rings again, set it for the next hour without fail. Whenever it rings think of the magic formula. Napoleon Hill in his book, “think and Grow Rich” describes this state as obsession. You must work yourself into a magnificent obsession about the formula – the infallible, supreme formula which saints, sages, Gods and God Himself makes use of.

It is the formula, the supreme “Mantra”, God Himself repeats without ever stopping and which makes God what He is and makes man look so small because he does not faithfully repeat it, meditate on it or think over it.

All those who have arrived, all those who have been guiding lights to man, have sincerely repeated the same and meditated over it. It is the unfailing sure guide.

Venerate this formula and with devotion keep it in your heart and mind. It is this, “What is the purpose of Life and Birth?” Whenever you say something, or hear or read something, practice or think something, do or intend to do something, whenever you are puzzled or baffled or hesitate or yearn or wish to know what is good or bad, right or wrong, whenever some one argues or advises, leads or philosophises, ask, “What is the purpose?”

“Does this, whatever I am doing, take me nearer to that purpose, or take me away, whether it creates a wall or removes a wall, whether it leaves me where I was and as I was or is there some progress?”

We recall those fine words, “If you must slander some, do not say it, write it, write it on the sand, near the water’s edge.” We say to you dear reader, do not say this formula only, write it, but not anywhere, write it on your heart, in your mind, on your tongue and on your brow.

So that whenever you want to speak anything it will always be spoken first, and whenever you would think anything it would be thought first and whenever you yearn for anything it would be sought first and should anyone approach you with new theories or should you approach anyone, the other person will read it on your brow and will quickly depart leaving you alone with your purpose.

Nothing matters in this life and in this world. All that matters is a life well lived. A life so well lived in every step, in every breath, there is the purpose of Life and Birth translated.

Such a life – not a life of mere goodness but a life of real goodness with the purpose of Life and Birth translated every moment or the flow of life is what Iqbal visualised, when he said, “Oh Man, live your life so well, let your life be so exemplary that God Himself should come to you and ask, ‘What can I do for you?’”

Up to this stage, let us now ask, discuss or think about religion, Karma, Life after death, Reincarnation, God, Creation, how long will this earth last? The subjects are very high and noble and good. Lower, for two simple reasons we shall not indulge :

1. 1. Even if the real truth about these subjects were told and explained, there are all the chances of misunderstanding rather than understanding.
2. If we did understand we shall not progress an inch or earn salvation or be free or be at liberty to make use of free will correctly.

We shall remain as much bound slaves as ever as we have been. Even hearing from God Himself (if it were possible) and seeing God Himself (if it were possible) will not mend matters. It is first absolutely essential to reach that critical certain stage. Let us ask, “What is the purpose of Life and birth?” Dear Reader, first things first. May God bless you and lead you.

You may say however, that there should be no reason for cutting down sleep or food. Is it not enough if we practice the three-step rhythmic breathing, analyses and the corrective methods? The question is natural and good. However it is like this : Imagine a barometer marked zero, fifty, hundred, one hundred and fifty and two hundred, the normal being hundred. This is the safety point and like high temperature or pressure above this point it is dangerous. There must be a valve to avoid bursting.

1. By experience you will also agree that more than one meal or even a heavy single meal, takes the reaching to higher than hundred depending on how much the indulgence is. Night meal in preference to lunch also does the same.

2. By experience you will also agree that more than six hours of sleep and between 11 p.m. and 5 a.m. only will take the reading to above hundred depending upon how much the indulgence is. Sleep in the afternoon or any other part of the day or night also does the same.

3. By experience you will also agree that indulging in (1) and (2) both, takes the reading to two hundred. What do we mean when we say that the reading goes to two hundred? Between 150-200 is the region of high minus intensity. It may lead you to laziness, procrastination, to sex indulgence and to debit accounts etc. Between 100-150 is minus resultant intensity and leads to yawning, day-dreaming, absent-mindedness and to a willingness to sex indulgence, etc.

4. By experience you will agree that keeping to 11 p.m. to 5 a.m. and one meal (average) in the noon each day will avoid the natural tendency of the mind and body to go wayward. The regular three-step rhythmic breathing for twenty-four hours and the corrective methods will help you to change quickly the minus intensity to plus and hence your thoughts, when they are in the Pure Motive state, will be free from all unnatural control and you will experience more and more the effortless way of life. Why would you like to make your task more difficult by sleeping more and at wrong hours, eating at wrong hours?

For the flow of electricity we provide a fuse, which by blowing off stops the flow of electricity temporarily till it is restored and prevents greater damage. By over eating or eating at wrong hours or over sleeping or sleeping at wrong hours, by wrong breathing and by wrong use of centres we overload the flow of life and Nature and God have provided fuses to stop the overflow of life for a few moments, to prevent greater damage. These fuses are set automatically when the barometer reaches hundred. The fuse system of Nature is a little complicated. The Sex act, the burst of temper and by such other violent methods or ways we blow off the excess heat or pressure. Then the body reaches the normal hundred the fuse is set again and this happens indefinitely. Therefore it is apparent that must be adjusted and there is no better way than one mid-day meal (average), 11 p.m. to 5 a.m. like, three-step rhythmic breathing, analyses and the corrective methods.

We have asked, desired and demanded a birth in it form and this disciplinary way is therefore necessary or else why not we be wild animals and enjoy petty freedom, for ever the domesticated dog or horse has to live under some discipline.

If you dear reader, are still not convinced then keep on reading such beautifully expressed thoughts like :

“Unmoving the One is swifter than the wind

The Gods attained it not, for It had gone before

Standing it passes others, though they run.

It moves, It moves not, It is far, It is near,

It is within all these and yet it is outside all these.”

“The eyes goes not there, neither the speech and mind, We know not, we do not understand how one should teach It, For it is other than all that is known and other also than what is not known.”

“There was not non-existence or existence,

There was no realm of air, nor sky about it.

What covered in and where ? And what gave shelter?

Was water there, unfathomed depths of water ?

“Death was not there, nor was there ought immortal:

No sign was there, the day’s and night’s divider.

That one thing, breathless breathed by its own nature,

Apart from It was nothing whatsoever.

“Thereafter rose Desire in the beginning,

Desire the primal seed to germ of manas.

Sages who searched with their hearts’ thoughts discovered,

The Existent’s kinship with the Non-Existent.

“Who verily knows and who can here declare It,
Whence It was born and whence comes this creation?
The Gods are later than this world’s production
Who knows then whence It first came into being?
“He the first Creation, origin of this creation,
Whether He formed it all or did not form it,
Whose eye controls this world in highest heaven,
He verily knows it or perhaps He knows no.”

Rig Veda

Do we really become wiser for reading all such fine thoughts? Is it not necessary that we improve ourselves? Is it not that the practical aspect of progress as explained in this book, much more essential?!

By all means read, by all means pray, by all means do all that you want to do, only observe the disciplines shown earlier and seek true evolution. There is no business earth of in all creation so profitable, so devoid of all chances of failure as the business of self-improvement and the business of self-evolution. Begin if you have hesitated so far, God be with you.

Take This thought for serious thinking; “Nothing short of daily spiritual immersions in the chemical waters of Reality will dissolve discordant films and open the way to pure knowing.”

CHAPTER – XXII

“A Few Questions - Answered.”

Q.1 “What is resultant intensity in terms of Yoga?”

A.1 “the Kundalini is sleeping above the Kanda, Dispensing liberation to yogis and bondage to fools.

He who knows her, knows yoga.”

Kundalini is a man’s basic resultant intensity; minus intensities resulting in bondage, high plus resulting in liberation.

This book has further shown, “through purified desire and sanctified emotion he provides those stable vibrations. The cultivation of emotional tranquility is one of the first steps.” Further, “when the body is purified and its energies rightly directed (parameshwari passing up the Sushumna nadi) and when rhythm is achieved (by three-step rhythmic breathing) then a radiant life is seen.”

Q.2 “What is exactly meant by pranayama?”

A.2 The steps necessary for the achievement of yoga are :

1. Yama, 2. Niyama, 3. Asana, 4. Pranayama, 5. Pratyahara, 6. Dharna, 7. Dhyana, 8. Samadhi.

The first four and not only the fourth step is pranayama proper. Breath alone has very little to do with it, though the art of breathing is one of the means of bringing under control the “prana”, i.e. energy or nerve impulse. It can well be called the art of control of the nerve impulses; for the real object of pranayama is to control the nerve impulses and nerve centres.

Prana is impulse. Vayu is a current of impulses. The sympathetic nervous system and the para sympathetic, for the autonomic nervous system, the quality is to carry impulses or current received from within the body or from outside the body coming either from other human beings or from other terrestrial or cosmic sources or from, (1) food and drink, (2) breathing, and (3) sensations of sound, touch, sight and smell, in short – incoming coded impulses and outgoing thoughts.

Pranayama therefore signifies the controlling of energy, i.e. the impulses of the automatic nervous system and the numerous activities of the body caused by them. It prevents dissipation or dissipation of energy and directs along a particular channel. It means, in other words, controlling of impulses received, and directing of energy thus received.

The autonomic nervous system has two sets of fibres, afferent and efferent, i.e. the first stops expiration and produces inspiration and the second does the reverse. These fibres are excited to action by the alternative collapse and distention of the air vesicles of the lungs where the vagus terminations are situated.

Pranayama, is then in effect a process of bringing under control the autonomic nervous system over which normally, we have no control. Mistakenly pranayama is regarded as regulation of breath alone. Pranayama is the art, or technique of the control of the impulses by the help of many factors, of which, one such factor is breathing.

Q.3 There be some one particular overpowering weakness in each individual against which all attempts to control fail. Is there no remedy for such a crushing weakness? Can you suggest something else besides what you offer in your book?

A.3 There is a simple remedy, the cure of all ills if Nature's simple laws are respected and followed besides the disciplines and methods shown in this book.

In a healthy person established in perfect yoga the left and right nostril flow alternatively for equal duration for one thousand and eighty breaths, for each nostril.

In a healthy person, not established in yoga, it alternates every 1700 to 1800 breaths, i.e. the duration is equal but the number of breaths being more than in the above case.

A healthy person is healthy physically, mentally, emotionally and sexually. Whenever the left nostril flows the right ceases and vice versa.

The rhythmic and balanced formula of the centres as we have seen in part I of this book is 5:2:2:1 for the four centres Intellectual, Emotional, Sex and Moving, of mind and brain Sec. I.

The right nostril stands for the intellectual centre, the left for the emotional, sex and moving i.e., when the right nostril flows the intellectual centre is clear, active and tense. When the left flows it is dull, confused or even overpowered.

About 1700 to 1800 breaths of normal persons take about one and half hours or ninety minutes. This means that for ninety minutes the left and then the right (and vice versa) will flow. Whenever the left flows the emotional or sex would overpower or dominate the intellectual and more of the emotional, sex and moving coded impulses are received and registered. This ninety minutes of flow is divided into 36 minutes of emotion, thirty-six minutes of sex and eighteen minutes of moving, but there are no water tight compartments and it is not divided for first thirty six minutes, second thirty six minutes and third eighteen minutes. The impulses reach these centres in mixed timing but the total coded impulses received give the total time for each centre accordingly. When impulses reach the moving centre the movement could be mental or physical.

However, as the average person has the more common ratio of 2:4:8:2 the right flows for twenty-two and half minutes only, the emotional for forty-five minutes, sex for ninety minutes and moving for only twenty-two and half minutes as explained above.

This is the total flow of coded impulses to the respective centres per every three hours duration and for most part of the day the intellectual centre is dull, confused and dominated. The person with 5:2:2:1 ratio will be able even when the left is flowing to keep the intellectual clear and undominated which in case of 2:4:8:2 ratio is not possible.

It therefore also means that the whole body is more negatively charged and all the ill health symptoms of various types are also attendant thereon. The further away this irregularity of breath is from the normal, it will denote the malady a person would suffer from whether intellectual, emotional sex or moving.

Even in sleep our dreams are dependent on the flow of breath from a particular nostril, its duration and the centre concerned. Perhaps medical opinion may or may not agree, but one should accustom oneself to sleeping on the left side so that the right nostril may flow more.

This unbalanced flow from the left nostril creates high minus resultant intensity due to over active conditions of the emotional, sex and moving centre and a person is therefore prone to anger, sex, depression, strained nerves, debit accounts and inferiority complex.

Can one blow the breath out through the mouth and simultaneously be able to drink also? Natural laws bring about fixed results. Can therefore one have a predominantly left nostril flowing and yet have a high plus intensity thought?

It will be learnt from experience that whenever an overpowering weakness is predominant the left nostril will be flowing. Whenever a malady or disease is oppressive the left nostril will be flowing out of proportion as explained.

What is therefore the remedy? But to wait till the rhythm of 5:2:2:1 is established would take a long time. Three-step rhythmic breathing and corrective methods will also take their own time to be understood, mastered and then to be effective. But kind Nature and God has provided for the sincere always some means to be made use of. Nature suggests that we block the left nostril at first for 15 – 20 weeks between 1300 to 1400 hours by local time wherever a person be on this earth, just plain sterilized cotton!

When told to block the nostril one should not feel uneasy. No person on earth can breathe through both the nostrils. We always breathe through one at a time. However, if this blocking with cotton is uncomfortable, the plug can be replaced fresh every ten or fifteen minutes during the specified time. One gets used to this after a few days. Slowly then increase the time after the first 15 – 20 weeks from 12.30 p.m. to 14.30 p.m. After about five weeks further increase this time from 12 noon to 15 p.m. In the meantime proper methods and disciplines as outlined in part I will slowly bring about the 5:2:2:1 rhythm in the body.

Further to these three hours, add the evening hours. After five weeks block also in the evening from 20.00 to 21.00. After five further weeks block from 19.30 to 21.30 p.m. and after further five weeks block 19.00 to 22.00. Neither is this blocking uncomfortable nor is the blocking visible, if the plug is fine and light and small.

It is also very beneficial to carry a fairly heavy book in the left armpit tightly held.

Q.4 What are the Vayu-nadis and describe them broadly?

A.4 The important Vayu-nais are (1) Ida (2) Pingala (3) Sushumana (4) Gandhari (5) Hastajivah (6) Pusha (7) Yoshasivini (8) Alambusha (9) Kushu (10)

Numbers (1) and (2) stand for breathing and smell (4) and (5) are for the eyes or seeing (6) and (7) are for the ears or hearing (8) for mouth and tongue, for taste and speech, (9) and (10) are for the penis and the perineum and a network between them for touch, i.e. they govern our five senses.

Vayu means a current of impulses or flow of impulses.

These impulses as we have seen earlier could be physical, chemical, electrical, radio active, magnetic, cosmic and coming through food and drink breathing and sensations of sound, smell, touch and hearing, etc.

Whenever by proper three-step breathing and other disciplines the rhythm 5:2:2:1 is established, and the mind II, III and IV or Sec. II, III and IV are formed or even the complete formation of mind II or Sec. II B is sufficient to make No.3 sushumana-nadi active. Forming of mind III and IV or Secs. III and IV clears this nadi completely and high plus intensity flows through this nadi unobstructed and brings about, or rather makes it possible for the co-relation and proper operation of the brain and mind II B, III and IV or Sec. II B, III and IV and consciously in turn brings the decoded thought forms and other valuable knowledge and wisdom from brain and mind II B, III and IV or Sec. II B, III and IV to the intellectual centre of mind I.

These Vayu nadis and in short the sympathetic and the para-sympathetic nervous system, i.e., the autonomic nervous system and the control of impulses with three-step rhythmic breathing and other factors like corrective methods, etc. will play an increasingly important part in our existence in future. If for example the nadis Ida and ingola (1) and (2) are for breathing and smell, why do they take their origin in the Muladhara, Chakra and twist round the spinal column and end in the left and right nostrils respectively? Meditate or think on this.

Muladhara Chakra is the Pelvic plexus of the sympathetic system. Through this plexus the sympathetic gains complete relations with the spinal cord, where it joins the brain. At the tail end both the sympathetic trunks end in the Pelvic plexus.

The No.3 third nadi Sushumana passes through the spinal cord. It originates inside the Sacrum. It runs up the spine and pierces the base of the skull and joins the Bhrama Chakra or cerebrum. This nadi as it ascends and reaches the level of the larynx divides itself into two – an anterior and a posterior. The anterior goes towards the ajna chakra the plexus of command (between the eyebrows and behind) (reaches mind II or Sec. II B) and joins the bhrama-randhra (cavity in brain).

The posterior passes from behind the skull (reaches mind III or Sec. III) and joins bhrama-randhra. It is this posterior position that is to be developed by the student of Yoga. The various powers as described by Bhagwan Patanjali in his Yoga Sutra are the powers of mind III or Sec. III and therefore of molecular mind and body of man which when formed completely, is capable of demonstrating all that has been enumerated in Yoga Sutra.

These two govern not only all sensations but is the pivoting option after mind III and brain III or Sec. III is formed and the whole molecular body is formed.

By constant control on the incessant working of these sympathetic cords, it is possible to put a stop to the Katabolic activities of the body, i.e. suspend the general wear and tear of the tissues of the vital organs and the whole body in general. This control should begin with the Ida and Pingala nadis, (the three-step rhythmic breathing) which form a connecting link between the pre-vertebral plexuses of the sympathetic system and the spinal cord.

The reader will realise the importance of the three step rhythmic breathing, corrective methods, disinfectant chamber, disciplines in food, drink, sleep, sex and finally the formation of brain and mind Nos. II, III and IV or Sec. II, III and IV and the ultimate possibility thereby of functioning through the molecular and electronic bodies on the molecular and electronic fields or planes and reach the most distant place in the galaxies and unlock Nature's most secret and sacred unseen laws. "The journey of a thousand miles begin with the first step," the humble first step of food and drink, disciplines, three-step breathing and disciplines of sleep, sex, etc.

Q.5 What are the important chakras and give a short description?

A.5 The important chakras or plexuses are : (1) Muladhara (Pelvic), (2) Swadhisthana (hypogastric), (3) Kundaly (solar), (4) Anaheta (cardiac), (5) Kantha Vishudhi (pharyngal), (6) Ajna (neaso).

Each chakra or centre has its fixed resultant intensity according to natural laws; which is in the fixed ratio to each other. (this is described in yoga as petals of the chakra and the letters of the alphabets). However, seldom does a human being have the resultant intensity as is required in each chakra or plexus. The scriptures have given names of ruling deities. The resultant intensity of a chakra or plexus is the diety and exerts an inhibitory influence through a subsidiary nerve centre in the spinal cord and controls unconsciously (through first part of mind II or Sec. II A (Instinctive centre) the activities of the organs excited by fibres of the sympathetic plex - The names of the

presiding deities (the resultant intensity of each centre) are, (1) Dakini (2) Rakini, (3) Lakhini, (4) Kakini, (5) Bhakini, (6) Hakini.

They are excited by the resultant intensity of the whole being which is the Kundalini or the basis resultant intensity of a being. It is therefore said that the excitement of all the chakras take place always through the Kundalini. To put it crudely, it is the agitator of consciousness.

The creative impetus and the cosmic impulses, are communicated through the Kundalini and in turn to the various chakras or centres and they in turn excite the organs and nerves and the relevant portions in the grey matter and our desires are born – from the desires come the action and from action reaction or what is termed fruits of action and the whole chain is forged on the being – man.

Q.6 Has pranayama effect on concentration or dharna?

A.6 We have noted that prana is impulse and pranayama is the science of control of impulses. By corrective methods, three-step rhythmic breathing and by establishing the disinfection chamber the art of pranayama or the art of controlling impulses begin. When in due course, 5:2:2:1 rhythm is established and proper mind II or Sec. II B is created, pranayama is achieved. When this is done, the mind stuff or chitta (mind I or Sec. I) is not necessarily made to do the impossible practices of dharna or concentration, i.e. is not made to stop forming pictures or associate different pictures but is made to create high plus intensities. The steadier part of brain and mind II or Sec. II B is then able to function which can easily hold one picture at a time indefinitely.

Q.7 Is Kundalini, a very important nerve like Vagus? And if not, what is it?

A.7 All nerves of the sympathetic and para sympathetic, i.e. the autonomic nervous system have to abide by their karma – or diety – i.e. carry impulses both ways. Some may be more important and some less. The Vagus may be the most important, but Kundalini is not a nerve, it is shakti, it is Parameshwari, i.e. a great force. A nerve is a vehicle for conducting blood or force (energy) or impulse. Vagus could be the nerve for the Parameshwari to flow through, i.e. for the basic resultant intensity to flow but Vagus is a nerve only or Parameshwari! Please note this.

That force when it is very high plus or minus, forces the way up the sushumna. If not high, either minus or plus, it is sleeping or coiled i.e. goes up the Ida and Pingala and we call this sleeping Kundalini or low resultant intensity. When it is high it is called awakened Kundalini or high resultant intensity. THE VAGI ARE TWO IMPORTANT VEHICLES OF CONDUCTING SUCH FORCES i.e. plus and minus high intensities.

The resultant intensity is a mighty but potential force (as we shall see in Part II of the book) for better or worse and the words “coiled or sleeping” meaning potential and “serpent or Kundalini” meaning wise of dangerous, which describes eloquently the power of high resultant intensity either plus or minus to free a person from bondage or enslave him. In the case of the average human being this force is a mere trickle. It can be gathered into hundreds of thousands of tons of force and then that force can symbolically

break open all doors and locks. Fortunately, Nature has no closed doors or locks anywhere, her laws are infallible and form automatic locks and doors. Knowing of her laws would automatically open them.

Q.8 Can there be manifested interference with normal functions of the Vagus or the sympathetic or para sympathetic, i.e. the autonomic nervous system?

A.8 The only visible interference with the normal functions of the Vagus or autonomic nervous system is either by means of certain mild poisons or certain medical agents, in short chemicals of some sort. This chemical effect of poison can be duplicated by :

1. holding the breath for abnormally long durations,
2. prolonged fasts,
3. rhythmic three-step breathing,
4. corrective methods,
5. by thoughts of a particular nature of intense resultant intensity

All these provoke the resultant intensity and so a voluntary control indirectly through the change in resultant intensity can be brought about but “will” as we have discussed or as is commonly understood has no place and control as is understood has no meaning.

Q.9 What relationship can be established between the science of impulse the science of three-step rhythmic breathing?

A.9 Pranyama though it denotes the science of control of impulses is generally understood as the science of control of breath. Let us recapitulate. Prana is impulse. All visible and invisible happenings in the Universe are under the influence of Cosmic impulses. The activities of the human bodies (including chitta or the mind stuff – mind and brain I or Sec. I) forming a part of the whole brain or mind automatically coems under its control and this cosmic prana (impulses) as it functions in the body is named variously. There are chemical, physical, electrical and radio active impulses, coming from the cosmic, all of which the autonomic nervous system, receives, relays, transmits to and from the brain (the coded impulses to decoded thoughts brain I or Sec.I).

Q.10 What stimulation or inhibition can breath have on impulse for better or worse? Cannot this relationship create high or low, plus or minus resultant intensity? Can it not therefore elad from sleeping Kundalini to the awakened Kundalini? Or is it all a play of words or shall we dare and verify?

A.10 In the process of pranayama, prana (vayu) is said to be generated with the intaking of breath. It is an impulse going to the brain and nerve centre located in the body and is therefore an afferent impulse.

Apana vayu is generated by the exhaling process in the performance of pranayama and is an impulse which travels away from the brain or nerve centre. It is therefore an efferent impulse. At the junction of the different (prana) and the efferent (apana) impulses is said to be formed vyana-vayu. The function of the vyana-vayu is to transfer the prana influence or impulses to the apana impulse. Therefore vyana-vayu is a reflex impulse. When this reflex impulse starts from the brain the energy of the prana impulse is transferred through the apana impulse to Skeletal muscles of the body and the movement is manifested. When this reflex impulse starts from the plexuses of the sympathetic, it controls the accumulating effect produced by the prana and apana impulses in the organs supplied by that particular plexus without producing any conscious sensations.

When this unconscious act is to be made conscious the accelerating action of the organ sends a vyana (reflex) impulse to the spinal cord which ascends the posterior part of the Bhrama Kandhara, where the Thalamus is situated and finally reaches the cortex of the brain where consciousness is manifested.

This ascending acceleratory impulse is called Udana. When the udana impulse reaches the cortex, it stimulates it to start a controlling or inhibiting impulse back to the excited organs which started the vyana impulse. This is an efferent impulse from the centre of the brain and it equipoises or controls the excited organ and is called a Samana. This impulse is made to pass through the parasympathetic portion which have their nuclei in the mid-brain and the bulb. It must be noted that though the autonomic nervous system is in a large degree, autonomous, there is still a dependence upon and a close relationship with the central nervous system. Normally pranayama is regarded as regulations of breath.

We have seen earlier that the efferent and afferent fibres when excited to action alternately by the alternate collapse and distention of air vesicles of the lungs, stops expiration and produces inspiration and vice versa. To this breathing if we impose the three-step rhythmic breathing which is all purpose (and other disciplines) it brings us to the technique of pranayama. Anyone honestly following and cultivating this three-step rhythmic breathing (and other disciplines) will perceive or rather feel subtle changes taking place in the nerves and a development of higher faculties takes place after pranayama is attained along with the corrective methods and disinfection chamber.

This nervous system to a certain extent is independent of the central nervous system. All the three sets of ganglia of the sympathetic chain, with strands connecting them together, ultimately gain connection with the spinal nerves and pass through them and the blood vessels. In fact stimulation of sympathetic or of para sympathetic fibres causes inhibition to the other.

The brain is not the beginning but the end of all nerves, where the sum of all impulses or impressions of the nerves is stored up filed and indexed. The brain is therefore the lotus of a thousand petals and these petals surround the cavity which is also known as the Bhrama, chakra. On the shores of this cavity are

arranged the four brains or rather the four sections of the brain each of which touch the shores of this cavity.

Q.11 Is it true that when the Kundalini is awakened the yogi manifest supernatural powers?

A.11 It is said that, “the resurrection of the soul from the grave of untruths becomes an actual fact. Health is also supposed to be a gift of the Kundalini. Kundalini is the mother of joy, of sweet rest, of sleep, faith and wisdom.”

The resultant intensity as we understand and Kundalini as the Yoga school understands, till it is a minimum half-wisdom unit plus or minus is said to be asleep or coiled i.e. twists through Ida and Pingala. When it is a minimum one wisdom unit it awakens from sleep or moves up, i.e. consciousness progresses and reaches the heart centre. When two wisdom units are gathered it reaches the throat centre, when three wisdom units are gathered it reaches the Ajna centre and when four wisdom units are gathered it reaches the Bhrama chakra but in this case only if they are in proper proportion 5:2:2:1 ratio, otherwise the yogi is permanently centred in the heart, throat or Ajna chakra but never can reach the Bhrama centre. The Sushumn nadi is worked in all cases once one wisdom unit is gathered and inhibition of other impulses is brought about and Samadhi (with seed) stage is reached.

When the Yogi reaches the heart centre he works through his mind or brain II or Sec. II B; when he reaches the Ajna chakra he uses mind and brain III or Sec. III only when he reaches the Bhrama centre, he functions through brain and mind IV or Sec. IV and consequently in or through all the four sections of the brain and mind. Till a person is able to function in brain and mind or Sec. IV, he can always function in one mind or section at a time only. But when he can function in brain and mind IV or Sec. IV he can function simultaneously in all the four brain and mind or sections.

When the Yogi reaches the heart centre he works through cellular-molecular body. When the yogi reaches the Ajna chakra he functions through the molecular body and when the Yogi reaches the Bhrama chakra he functions through the electronic body.

In Swami Vivekananda's words, “The centre where all residual sensations are, as it were, stored up, is called the muladhara chakra and the coiled up energy of actions is Kundalini, the coiled up.”

In the words of Dr. Rele, “All explanations about the shakti, though learned, could well be applied to the autonomic nervous system. The static or anabolic power is the para-sympathetic (i.e. plus resultant intensity) portion of it and the dynamic or catabolic power is the sympathetic (i.e. minus resultant intensity) portion of it.”

“The ventricle cavity in the brain is the seat of Bhrama. The passage to that cavity is the narrow space at the lower end of the fourth ventricle in the brain, which communicates the ventricles of the brain and the channel in the spinal cord and the

subarachnoid space. The Kundalini thus guards the important openings in the cerebro-spinal nervous system.”

Further Dr. Rele says, “it will be seen that the Kundalini extends from the brain to the muladhara chakra and is divided into two parts by the Kulakundali (resultant patterns as we shall see later) which rests on the lower end of the spinal cord.” Kula-Kundali is resultant patterns.

Kula Kundali is therefore, the resultant patterns in conjunction with the resultant intensity or the Kundalini or the Parameshwari. Further Dr. Rele says, “It is the cavity which is guarded by six doors in the grey matter and the Kundalini is the only force (resultant intensity) that can open them. It is here that the unruly Chitta the mind staff is captured. (Mind I to Mind II Part II or brain I to brain II Part II progress) and made steady by the processes of pranayana. It is only when the mind and the prana act as two conflicting entities (rather the intellectual, centre and emotionals and sex) that they run riot and keep the Soul in bondage of maya.”

Q.12 Are you trying to present a pet new theory of your own?

A.12 Truth is eternal and very simple. It is possible of being grasped by a child and yet it can evade the scholar and the very learned. Being eternal, what was said and taught ages ago before our times is taught in our times and will be repeated ages later, only the language will change. In the Geeta, Lord Krishna says, “It is indispensable philosophy I taught to Viveshwana, the founder of the Seru Dynasty; Vishwavana gave it to Manu the Lawgiver and Manu to King Ikshwaru. The Divine Kings knew it, for it was their tradition. Thereafter a long time later, at least it was forgotten. It is this same ancient truth that I have now revealed to thee, since thou art my devotee and my friend. It is the Supreme Secret, oh Arjuna.”

Does it therefore follow that it all falls on deaf ears? No. But there are three reasons, that make the same eternal truth appear different and man seldom does grasp it and there be few who have a glimpse of it.

I. The advanced souls who from time to time expressed this truth, expounded that aspect only which was capable of being understood by the people around them.

II. More important it is but true that simple statements of truth are brushed aside as too elementary by the masses and not deep enough to impress and no thought is given to such statements of simple truth.

III. Our hands and feet are as tied, our eyes are blind folded and our mind is as if under hypnosis due to our daily wrong habits of thoughts, eating, sleep, sex and other habits and the simple ways to break this hypnotic spell are not consciously followed or practiced, because these steps unfortunately seem too simple. Over eating and eating at odd times, over sleeping and sleeping at wrong hours agitate the sex and emotional centres and dull the intellectual so does also incorrect breathing. Try to operate these and other simple steps as shown in Part – I and feel and be a different person.

Q.13 Please clarify the four sections of the brain.

A.13 There are four sections of the brain. The first section has the speciality of creating forms and pictures making, very quick pictures to understand life expressions and movement. It can never focus attention for more than a split second. It is not required to do otherwise by Nature! If this quality of this section of the brain were not operative as it is, life as is understood on, this physical cellular world would be impossible, of being understood or experienced. It is the world of cellular beings. Normally 99% of humanity do not go beyond this section of the brain and what is more amusing is that of this Sec. I only 98% of them cannot and do not make use of more than 20% of this section of brain or mind or Sec. I.

This section of the brain is the realm of accumulated facts collected over ages and improved by re-use and yet this world – the world we can experience through section I is magnificent and its knowledge and consciousness capable of being very vast. In this section man is aware of time and distances by virtue of moving pictures, their speed and distance from each other. This section of the brain is purely intellectual and has no bearing on the moral, wisdom or spiritual side of a human being!! This section operates the four centres for normal operation, viz. Intellectual, Emotional, Sex and movig.

Section II

Section II of the brain has two sub-sections (a) takes care of the internal very vital functions of the body like breathing, movement of diaphragm, heart, circulation, pulse, digestion, excretion, sleep, etc. (b) The second sub-section has the speciality to take one thought or picture at a time (as sent by the intellectual centre of Sec. I) for deeper study and elarn the purpose and find the proper answer to the problem or a question as presented. If this quality of this sub-section of the brain were not operative all our inventions and so called inspired creations in art, music, poetry, etc. would never be possible. (Even though this contact by the intellectual centre of Sec. I with Sec. B of Sec. II is unconscious). This sub-section of the brain gives moral aspects and true values in life. This sub-section of the brain is not operative (consciously) in 99% of the humanity today. This is the world of cellular molecular beings.

Section III

The third Section of the brain has the ability to understand the purely molecular world. It is in direct contract to Sec. I of the brain, with the result that people living in either Sec. I or III find each other's world meaningless and unreal, non-existing and their pursuits vain and illusory, but to themselves they find their world true, forthright and practical. Time and distance as understood by Sec. I cease for Sec. III people. It is however also true that people who live in Sec. III live in a world of extreme glamour – glamour in the sense that being able to function and understand the molecular world their powers in the physical world are great being able to operate higher laws and great is the temptation to use or misuse them. They pass off in our world as saints, sadhus, or

miracle workers. They are as much bound and enslaved as Sec. I people are, though in many different ways.

Section IV

The fourth Section of the brain has the ability of brain 1, 2, 3 put together and much more. It is the electronic world and at will the Yogi is able to function in any or all sections of the brain. The new dimensions of consciousness and power due to understanding of laws is great and never misused. Such a person is God on earth. No section of the brain can be or should be called conscious or sub-conscious or super-conscious. Each section is fully conscious within its domain though the consciousness of the intellectual centre of Sec. I may not be aware and so the misleading term sub-conscious. Sec. IV is a very distant scene. Do not be in a hurry. Practice step by step. The road is long and with the fastest mode of travel, we shall require quite some time to reach the journey's end or even that end that is visualised by a human being.

God give you strength to be steadfast to the simple truths and methods and guide you till the very end.

Q.14 What happens, when the Soul is freed from bondage of Maya?

A.14 "The soul, freed from the control of prana (impulses) chitta (mind stuff or play of the four centres of Mind I) and Vasanas (minus resultant intensity) lies in the Bhrama chakra, the Cerebrum."

That state is supposed to be the state of Nirvikalpa or seedless Samadhi by which the Yogi gets in tune with the Infinite and escapes rebirths.

This is only possible when the art of control of impulses the pranayama including the rhythmic three-step breathing and other processes as outlined in Part-I like the corrective methods, etc. are perfected and four or even more plus (wisdom units) resultant intensity are gathered that the Yogi reaches the state of Samadhi which is called Samdhi.

When this high plus intensity is sent out with whatever sets of resultant intensity patterns to the central revolving point in the universe (this is explained in Part-II of this book) the resultant patterns are not able to keep up with the high resultant intensity speed and rate and therefore separate out and fall out and dissipate (i.e. are absorbed by lesser equivalent patterns (this is explained in Part-II) and the resultant intensity thus returning, the Yogi then achieves Nirvikalpa Samadhi State.

Q.15 What is the benefit of high plus intensity?

A.15 Resultant intensity is the Kundalini but it must be high to be awake. We have seen (in Question and Answer No.4 and others) the effects of such awakened intensity. According to certain cosmic laws, if the resultant intensity be high, it automatically cuts off all cosmic impulses (prana) reaching us from outside the human body from any source, near or far too distant below a certain octave and therefore it insulates and insures

ourselves from certain range of damaging, violent cosmic impulses or prana, thrown out and circulated from being to being!

This therefore automatically guards the five pranas in the body with their relevant centres – our whole being is automatically made safe. In turn our reactions (i.e., decoded thoughts to incoming coded impulses) to the higher and nobler cosmic impulses are high and noble (which up to now went over our heads as our resultant intensity was low to reach to these higher impulses) and it is then easier to live well and be good then otherwise which is a contradictory condition with people with low plus or minus resultant intensities and all this happens without use of so called will power, etc.

Q.16 What according to you is the disinfectant chamber?

A.16 “The Thalamus is the highest reflex centre in the brain and as all impressions ascend to it, it is called Udana – Prana. The Yogi by a conscious control over the udana – prana suppresses all incoming and outgoing sensations in it and suppression is necessary to prevent distraction of mind.”

The Udana Prana is the controlling switch of the disinfectant chamber. However, no actual suppression as such or will control as such is needed or is done or is possible. The authors of such statements are perhaps not able to verify by personal experience. But this is done by regular processes of correction methods, three-step rhythmic breathing, with the art of control of impulses and with disciplines is the switch made operative. And then Udana Prana starts functioning for all incoming coded impulses from all known or unknown sources and the decoded thoughts sent out. The basic resultant intensity forms the envelope around the body we call the disinfectant chamber. The Thalamus is the switch that operates this envelope we call disinfection chamber.

Q.17 Is bandha a link between pranayama the art of control of impulses and the art of rhythmic breathing?

A.17 The practicing of certain bandhas are recommended, the important being (1) mula bandha (2) jalandhara bandha (3) uddiyana bandha during the process of breathing each complete breath.

1. The mula bandha is to be practiced with the intake of breath. In this the centre of the perineum is firmly pressed by the heel of the left foot (the body resting on that heel) and the left leg is placed over the right. The hands rest on the knees. The full inhalation (Puralea) is done when this is completed. Should not be tried without the help of a competent teacher.

2. The retention of breath is practiced (Kumbhalea) the head is bent forward and the chin is made to press firmly against the root of the neck. This is Jalandhara bandha. Same advice.

3. After this is done the breath is exhaled (Rachalea) the navel drawn up and the abdomen drawn in. This is Uddiyana bandha. In one pranayam or complete breath

all the three bandhas are practiced. Please on reading this or similar description in any other book, never practice anything unless you have confidence in your teacher.

The effect of these bandhas on the autonomic nervous system is supposed to be like this: In the mula bandh the pressure of the heel stimulates the pelvic plexus (muladhara) to action and blocks the downward outgoing efferent impulses.

The upward ascending impulses ascend through the swadhisthana and manipura chakras, the hypogastric and solar plexuses respectively. When the plexuses are stimulated there occurs an inhibition of the organs supplied by the sympathetic fibres from the plexuses.

“Consequent upon these disturbances of the Katabolic activity of the sympathetic system there occurs a general circulatory and respiratory disturbance. This automatically excites the Kundalini.”

The efferent impulses travel upward towards Medulla. The Jalandhara bandha prevents these efferent impulses from reaching the medulla. It directs downward the afferent impulses generated by the inhalation of the breath. This afferent impulse (prana vayu) meets the efferent impulse (apana vayu) generated by the muladhara chakra, in the region of the naval. We have seen earlier that when these prana and apana impulses meet, the meeting is manifested by internal sounds.

These two impulses stimulate the endings of the vagi generating Impulse, the Udana Vayu which goes through the posterior portion of the spinal cord during the Uddiyana bandha. This bandha prevents the Udana impulse from descending.

“The Udana therefore rises by relays to the cortex of the brain and transmits the impressions through its nerve endings and the mind, through the medium of Bhrama Randha chakra (the brain becomes conscious of its functions.”

“By constant practice with these bandhas a Yogi slowly gets control over the Kundalini.” Sentences like these create a lot of misunderstanding. Not that the sentence is wrong but it is not explained sufficiently in detail and what is worse, the aspirant puts faith in the power of breathing and asanas (postures); but it is damaging.

This conscious control does not last long. The Kundalini tries to resist this interference and begins to move in and out of her abode in the medulla. This in western physiology is termed “the Vagus escape.”

Q.18 What is the Randhra?

A.18 Randhra is the inter-communicating tunnel or cavity of the four sections or ventricles of the brain and is continuous with the central canal of the spinal cord. This cavity is constantly secreting a fluid called the “Sector of Life” or the cerebro-spinal fluid. This has a deeper meaning and science may not understand for some centuries to come.

Q.19 Is there a simple way to know whether a person is ruled by the 2:4:8:2 ratio or is more and more advanced towards the 5:2:2:1 ratio?

A.19 There are many physical tests and ways to know this. The most dependable is the human palm in this respect. The palm of the right hand or a person of either sex is an unmistakable proof of this. In this palm are the important lines of (1) head or depicting the intellectual centre, (2) heart or depicting the emotional centre and (3) Life or depicting the sex energy flow or the sex centre.

The lines (1) and (2) or head and heart run horizontal more or less parallel across the palm from below the base of the index finger towards and below the base of the small finger.

In case of 5:2:2:1 ratio these two lines will run parallel like two railway lines laid with care and attention. When the ratio 2:4:8:2 is prevalent these two lines show a wider gulf between them either at the ending or at the beginning or at certain other places along both the lines.

Of the lines (1) and (2) the one above or higher up is the heart line and the lower is the head line.

To show that there is proper rhythm and control of this line over the other in between these two lines is a cross mid-way between the lines showing proper inter communications and the head line meets the life line in the beginning.

The life line flows round what is called in palmistry the mount of Venus, depicting Sex. If this mount is well formed and the life line running round it and long show a vigorous flow of life (sex) held under proper control. The base of the index - Has what is called the mount of Jupiter and is held in great veneration as depicting balance, judgement, success and noble qualities. Therefore, it is worthwhile that the line of heart should take its source from the centre of the mount of Jupiter so that it gives the person concerned fine noble emotions.

Opposite to the mount of Venus is the mount of Moon and right above it far up below the base of the little finger is the mount of Mercury but between them both is the mount of upper Mars denoting harmony, bravery, ability for a righteous cause, the noble soldier and general as in contrast to the cruel, despotic soldier or general and therefore it is well that the line of head to end touching this mount for the person concerned is engaged in a terrible war with himself deep within. The thumb, the only pointer according to Darwin's theory of evolution, the placing of which makes man distinctive even over the ape; should be supple, flexible and able to bend backwards, denoting a character of flexibility or rather tolerance and we have noted before in this book that those who can tolerate can hope and those who can hope could be compassionate.

Should the line of head curve off to either the long finger or droop and join the head line the emotions are not controlled and dominate the intellectual.

Should the line of head at its ending drop and fall towards the mount of nose (explained above) then the intellectual centre is dominated by sex emotion.

Q.20 What if the age be advanced or the body and mind has already grown stiff for any particular technique or methods or if the desire to fight / back has withered, is there then no hope?

A. 20 We would like to answer this question at length, but we would rather quote here those beautiful lines which express the thought from the Geeta which is in reply to a similar question asked by Arjuna to Lord Krishna :

Lord Krishna, "Cling thou to me

Clasp Me, with heart and mind so shalt thou dwell

Surely with me on high. But if thy thought drop from

Such height; if thou be'st weak to set

Body and Soul upon Me constantly.

Despair not give me lower services. Seek

to reach Me worshipping with steadfast Will

And if thou canst not worship steadfastly

Work for Me, toil in works pleasing to Me.

For he that laboureth right for love of Me

Shall finally attain, but if in this

Thy faint heart fails, bring me thy failure. Find

Refuge in Me. Let fruits of labour go,

Renouncing all for Me with lowliest heart

So shalt thou come; for, though to know is more

Than diligence, yet worship better is

Than knowing, and renouncing better still (mental renunciation)

Near to renunciation – very near

Resideth Eternal Peace.

Q.21 How useful or how important are asanas (postures) and which of these do you recommend?

A.21 The asanas or postures are enumerated hereafter. The most important point to remember today is that of all the teachers, schools and ashrams explaining and teaching these yogic asanas, not even 2% know and understand what they are doing and asking their pupils to do and for what purpose. This means that 98% of all those who are engaged in yogic asana do it incorrectly or thoughtlessly and it is like the blind leading the blind.

The second point to remember is that each asana has four distinct effects. Each student must ask his teacher what exactly is the fourfold effect of a particular asana he or she may have been asked to follow. These if not understood would be harmful and dangerous. We shall later enumerate these fourfold effects.

The third point to remember is that these asanas were taught in ancient India ages ago and by now Nature has made the human frame much more sensitive and some of these asanas if indulged in would seriously harm rather than heal.

..... to rather abstain than indulge.
Recommend a few that would be very mild and form daily wear and tear of the body, the toning of nerves, silencing of centres as an aid in our programme of construction and re-education.

The fourfold effects of asanas are :

1. Remedying of certain physical ailments.
2. Gaining control of certain nerve centres.
3. Keeping in abeyance the overpowering effects of the play of qualities of the sex and emotional centres during the practice.
4. The most important of all. Closing Mind – I and Brain – I or Sec. I temporarily after opening Mind – II and Brain – II of Sec. II B temporarily and passing a certain thought or problem to be analysed and to await the receipt of proper reply and then opening brain and Mine – I and then closing Mind – II again.

Now, dear reader, the fourth point to remember is that all asanas lose their meaning and are positively harmful if not accompanied by three-step rhythmic breathing.

The fifth point to remember is that before beginning an asana, we have to relax and practice three-step rhythmic breathing, take a thought or a problem and simply state

it. Then begin the asana otherwise the Mind – II when opened will not be able to receive anything useful and it will be a waste of time.

The sixth point to remember is the time limit. Any asana to be useful should not be practiced or continued for more than 108 breaths or one mala of rhythmic breathing. Even if there be miles and miles of atmosphere, we can take only a little measure of air. Even if there be a feast spread before us we can eat a certain measure. In the same way even if it be possible to keep to an asana for hours on end the best is to be satisfied with a fixed measure and the sized and maximum measure is one mala or 108 rhythmic breaths and no more. Excess in all forms is bad and never so anywhere then when indulged in any of these asanas. Anywhere between 54 and 108 rhythmic breaths duration is justifiable; anywhere between 36 and 54 rhythmic breaths is good. Anywhere between 24 and 36 rhythmic breaths is satisfactory and gives great benefit and satisfaction.

Let us now explain how the fourfold effect takes place, and why three-step rhythmic breathing is essential and why a particular thought or problem has to be thought out. Whenever we begin an asana if it is done correctly, it will have control over certain nerve centre. This when it continues for 12 to 24 rhythmic breaths is able temporarily to shut down emotional and sex centres. Whenever emotional and sex centres are temporarily shut, Brain and Mind – II or Sec. II B automatically opens. If you have already a thought, or problem in the intellectual centre this is passed on to the Brain and Mind – II or Sec. II B automatically opens. If you have already a thought, or problem in the intellectual centre this is passed on to the Brain and Mind – II or Sec. II B which analyses and gives solution. Then continue for 12 to 24 more rhythmic breaths and it is sufficient; maximum can be 54. Now relax the pressure a little on the nerve centre and Mind – II or Sec. II B will send the solution to the Intellectual and the Mind – II or Sec. II B will shut off. If there be no thought kept ready, the last struggling thought of the intellectual will pass on to Mind – II or Sec. II B and it may be a harmful thought for what we know. Then no sooner the Mind – II shuts off the normal functions of mind one and all the four centres begin. Then the asanas must stop for the purpose is served.

Supposing you argue that nothing is wrong if the asana is continued and Mind – II is kept open for longer time. It is nice to concentrate longer. Please note that breathing is good and deep breathing is better but holding the breath long is harmful because in three seconds at the maximum all the oxygen contents of the lungs is burnt up. Similarly Mind – II can find a solution to a problem or can think on a thought in maximum 54 rhythmic breaths. Therefore, to hold an asana longer is futile. It can satisfy one's ego but nothing beyond that. The more important is the fact that (a) We begin the asana correctly and in first 12 to 24 rhythmic breaths shut off the emotional and sex centres due to control of certain nerve centre. (b) Pass on the thought or the problem to Mind – II which opens automatically by shutting the emotional and sex centre, because the door which opens one, closes the other and vice versa. This can be continued for 54 breaths. (c) To relax the pressure a little. This technique of relaxing the pressure on the nerve centre is difficult and must be shown properly by a competent teacher. Then the solution to the problem or the thought is sent back to intellectual Centre of Mind – I and Mind – II shuts off. This takes 12 to 24 rhythmic breaths.

After the asana is over, relax pressure and asana and continue the three-step rhythmic breathing for about two minutes. Please note that without mastering the three-step rhythmic breathing no asana is of any value for proper control of the nerve centre. Now we shall enumerate the asanas and select a few for our daily programme.

Q.22 In short, what is the gist of whatever you wish to convey to the reader?

A.22 My dear lazy reader, your question is intelligent. You do not wish to study the book but know and realise that though herein you may find the gist of the whole book distilled, yet you will have to study the book and practice all that is recommended if you wish to have any progress. Now to begin with, first take up a subject and in some half hour daily allotted for this mental exercise think on that subject and note carefully all the drifts. Keep a diary. Make summaries every week. Make analyses of all these summaries at the end of the first three months. Note the weaknesses that they convey in order of magnitude. Take up corrective methods (and if you need special corrective methods) and then along the lines shown have your own creative method drawn up. Check up every three months for every quarterly analyses. Simultaneously start off the sleep reducing formula and bring the hours from 11 p.m. to 5 a.m. by any local time. Simultaneously reduce the food intake in quantity and also in frequency, till you reach one mid day meal of 24 hours. Check up twenty or thirty times a day in which centre you are.

Simultaneously adopt the three-step rhythmic breathing master in one step at a time till you can do it for 24 hours and 12 rhythmic breaths a minute. Employ simultaneously corrective methods when breathing during some half hour of the day. Employ also the corrective methods while eating. Study the main chart. Avoid leakages of centres. Be very moderate in sex. Keep to good and constructive reading if you have time. Learn the proper way to issue commands through the intellectual centre to take care of the emotional and sex centres. Study this book carefully. Read and re-read the book. Watch that the 2:4:8:2 ratio of the centres is slowly changing to 5:2:2:1. Keep the purpose of Life and birth constantly before you during the whole day. Check up frequently during the day to see that you have not lost sight of that purpose for anything that is done, however nice and satisfactory if not fulfilling the purpose; is a drift.

Q.23 What views have you on the theory of Atma and what relation has it to Paramatma?

A.23 These are things visible and invisible. It is true we cannot doubt the existence of things invisible if we do not see them, but the argument is that sum invisible things we can varify by experiencing their effects or their relations to certain actions physical or chemcial or electrical or magnetic, etc.

What proof therefore have you that the thing called Atma has any existence, say some. To them we say, that it is a distant scene yet. It would be more natural to read both parts of the book and practice Part – I for at least 12 to 18 months before asking this question. We have also not to lose sight of the fact that Atma and Paramatma are factors not cognizable, by our five senses and our mind and brain. To be more precise, mind and

Brain – I or Sec. I of our mind and brain. Atma and Paramatma are both to be realised by each individual and cannot be described or passed on as knowledge to anyone. To realise this, the immediate steps are : Yama, Niyama, asana and pranayana which together cultivate the art of control of prana and which brings one to the critical certain stage. Then follows the no man's land experience and should one be loyal to the purpose of life and birth and should one not be tempted on the way by the so called powers on the molecular plane and press on and on, then the stage of dharna (concentration) or in other words the functioning of Mind – II or sec. II B is possible and later on Dhyana (meditation) or in other words the functioning of Mind – III or Sec. III is possible and these two constitute the possibility of allowing or to function in the molecular body thus formed; or the molecular plane.

Then comes the stage of Samadhi (Identification). Please note carefully the word identification. At present without proper methods and progress we identify ourselves with the body and the organs. Later on with proper discipline and practices we reach the electronic plane consciousness by the help of our electronic body and functions with the help of the fourth mind and brain or the fourth section of our mind and brain and learn Nature's many unseen laws and unseen facts which are actual the basic facts like the skeleton of the human And the physical laws are like the flesh that fill up the sorces around to give a certain shape and personality. But whether this is all imagination or armchair philosophy or the real purpose of life and birth or our human birth right or our opportunity to pass over to the fifth kingdom from the fourth or human kingdom, has to be varified and to accept or deny one has to verify and do it hand. Then the reply to the question sought will be realised. Should no attempts be made to real and only questioning done, then we quote Bhagwan Patanjali in his Yoga Sutra 30, Book I where he states: "The obstacles to Soul (Atma) cognition are bodily disability, mental inertia, wrong questioning, carelessness, laziness, lack of dispassion, erroneous perception, inability to achieve concentration."

So let the questioner first begin his journey and make honest endeavours and follow carefully the discipline and methods shown in Part – I of this book and be small soon have no doubts and shall be able to answer for himself many perplexing question. We further quote Pope the inspired poet :

"All are but parts of One stupendous whole,
whose body Nature is, and God the Soul;
That chnge through all and yet in all the sme
Great on this earth as in the ethereal frame."

In closing he says, "Know, then thyself, presume not Good to scan; The proper study of mankind is Man."

God be with you.

Q.24 Why is there a marked difference between our modern civilisation and all the ancient civilisations and does it not prove beyond the shadow of a doubt that we have evolved?

A.24 There is indeed a marked difference. Indeed what we do today may not have been done in the past during any civilisation. But to say we have evolved; we beg to say “hardly.” If you are in doubt open Chapter XIX of part – I and compare Arjuna’s statement with that of Ivan Pavlov and remember our civilisation has as yet not answered it.

But to explain the difference in the grandeur of the ancient and modern civilisation. All ancient civilisation were mainly based on the advanced state of a few persons who had by rigorous practices reached the sta..... where they could function through mind and brain II and III. This being so, many of their achievements look and yet the masses had not developed to 5% of their mind and brain I or Sec. I and as such the practical aspect of life, research and education and understanding of the natural laws was not possible on a large scale as at present, and as such the masses showed no progress in any of the faculties as practiced and known and understood today. Those few who were able to make use of their mind and brain II and III scoffed at the thought of mind I and brain I being too slow and labourious.

Or the other hand in our civilisation Nature has allowed a turn in the other direction and we have been able to make use of mind and brain I to a large extent. Even today we do not make use of 20% of the brain and mind I and our civilisation can go on being grander and grander each day and we cannot visualise today what it can be one day when we would make use of say, 80% of our mind and brain I. Yet mind and brain I has nothing to do with the moral side of life and the higher values of life. The greater our civilisation through mind and brain I the less will be our respect for man and woman!!

The result is that we shall find man behaving as beast but with powers of a demi God! “We shudder imagine what we will not hesitate to do what our present age (which comparatively is much deg..... we hesitate to do.

But man will find that something will be wrong with mighty civilisation and as such will search for the ways !! We are confident that by the time mind and brain I are even made use up to 50% limit, man will turn and search and find his way to mind II, III. That is the blessed day! Till then it is his which way to go and God and Nature will not impose would even tolerate his claim to have conquered Only when he will cry out in anguish and sincerely want to go the other way, will God and Nature will show him the way and that way will be through mind brain II and Sec. II B, III and IV. The sooner we realise this the better.

Q.25 What views have you regarding the Upanishads and Vedanta? Are not these the real pointers to God a Salvation? You have not clearly referred to them your Part – I.

A.25 To question the beauty and the depth of the Upanishad and the Vedanta is to exhibit one’s great ignorance and besides these, the Bible, the Quaran, the Avest and all

other holy books of leading religious all point the way to God and Salvation. However, the greatest fact that we all overlook is that these beautiful writings all the world over were written when there was no copyright and in most cases the original beauty of the text has been defaced. Nevertheless, whatever that is available today in all the holy books and scriptures and especially the Upanishads and the Vedanta is wonderful, exhilarating, soul elevating and does indeed point the road to God and salvation, but, and in creeps “but”.

The other fact very important and which is completely ignored by us is the fact that all these scriptures divulge or are able to give us information as per our own awareness and progress on the path or (jagrati) and if our own awareness be limited we can only find the meaning that satisfies us and is understandable by us. This is the great “but” that creeps it.

This being so, and our emotional centre (average person of today) being in the ratio 2:4:8:2 and not in the ratio of 5:2:2:1, we find the intellectual centre being smothered and all our enjoyment and endeavours at understanding, of these scriptures is coloured by the emotional centre with the result that certain aspects are not realised or are not understandable by the average person today.

Finally please note that Vedanta signifies the termination or end portions of the Vedas. Should we wish to understand them we should first understand the Vedas before coming to them and we humbly say that before coming to the Vedanta kindly try to understand and practice Part I of our book. We are aware that most readers will feel offended but they fail to realise that most of them, i.e. at least 98% of them have not done systematic step by step reading and having read whatever they have come across without proper sequence, they have many faulty notions or resultant patterns, and to these friends we can say: “Bikshu, first empty the boat” as Lord Buddha was enjoined.

In our present day there is the utmost need for I and II to unlearn what has been hurriedly and wrongly accumulated. This emptying of the boat is very essential and re-education with corrective methods and then proper reading in proper sequence is absolutely essential. Then the beauty of the Upanishad and the Vedanta or any similar reading will burst forth on you with utter splendour and like schnopenour say, “The Upanishads are the most rewarding and elevating reading possible in the world; they have been the solace of my life and will be that of my death”

He said it because by sincere practices and great endeavour he must have prepared himself to read and understand such lofty ideas which otherwise in most cases is but distant scene. This is not to discourage the average reader. We shall now give certain relevant portions from the Upanishads and the Vedanta

The meaning of Upanishads is derived from, ‘sad’ ‘to loosen’ ‘upa’ ... ‘nearness,’ ‘ni’ .. totality. Thus it means knowledge or Vidya which when received from a competent teacher, loosens totally the bondage of the world, i.e. enables a sincere aspirant to destroy his ignorance of the natural and supernatural laws of God and Nature. In Mundaka Upanishad it is stated, “Bhraman is not grasped by the eye, nor by speech,

nor by the other senses nor by penance or good works. A man becomes pure through serenity of intellect; thereupon, in meditation, he beholds Him who is without parts.”

Further, “The Bhrama shines forth, vest, self-luminous, inconceivable, subtler than the subtle, He is beyond what is far and yet here very near at hand. Verily, he is seen here dwelling in the cord of the heart of conscious beings.”

Further, “Two birds, united always and known by the same name closely cling to the same tree. One of them eats the sweet fruit; the other without eating.”

Further, “The feathers of the heart are broken, all doubts are resolved and all works cease to bear fruit, when He is beheld who is both high and low.” And further, “He moves about becoming manifold, within the heart, where the arteries meet, like the spokes fastened in the nave of a chariot wheel. Meditate on Atma as ‘Om’. Hail to you, May you cross beyond the sea of darkness.” And yet further, “Om is the bow, the atma is the arrow; Bhrama is said to be the target. It is to be struck by an undistracted mind. Then the Atman becomes one with Brahman as the arrow with the target.”

These and much more could be quoted, but for a person below that Critical Certain Stage, all these if of little help however pleasing and elevating this reading could be. We consider this or such reading without practicing the techniques as outlined in Part – I as distant scene only.

Q.26 What is a prejudice and what is a complex? How could one get over them or avoid them?

A.26 The meaning of complex is, “a group of abnormally fixed ideas, often irrational, centering on a fixed subject.” The meaning of prejudice is: “A judgement or opinion formed for unfair reasons or without examination of available evidence.” Normally as we grow up our surroundings or environments or our education or our family’s general education or the class of society in which we find ourselves give out impulses. Of these, some strike us very hard when we are sometimes in receptive mood. These cling to us and we believe in them more firmly and so we form certain resultant patterns. These patterns dominate other patterns which are freshly suggested and discard them or give no consideration. All complexes are harmful but are mostly harming the person harbouring them !! Some of the most damaging complexes are : (a) a young girl considers sex filthy and so is frigid and un-receptive in married life. (b) A certain person younger than ourself whether of the family or neighbour and showing or displaying certain weaknesses, if we should meet after some years, and even if that person has changed we still have suspicious feelings about the person and never can trust wholeheartedly. Normally sudden big money or birth in a high family or sudden success or holier than thou feeling also create complex that remains unshakable.

On the other hand, our mind is prone to be prejudiced should our personal well being or triumph or defeat is involved and therefore we join or give an opinion in spite of the available evidence against it. Prejudice involves many aspects of one’s personality

and could be on purpose and premeditated and continued. A complex grows in us as a tumour or cancer and prejudice is like a bomb we hide to throw at a particular person or place at a time we feel like doing so.

In a complex the mind is closed and opinion on certain subject formed and believed in whether right or wrong but in prejudice the mind is active and sometimes for personal gain or for self triumph, even cunning entering and in short, prejudice is a mental war in which we engage ourselves even should the person concerned were to approach us with a white flag of truce. In the case of complex we sit in a castle with a moat around us and think it is safe that way.

Untold harm is done by people to themselves. Wrong mental patterns in both cases repeat so often that they form deep grooves and like a record with a deep groove we find that the needle does not leave the groove and the same words repeat; so from such mental..... Grooves we cannot come out and it leads in the long to many diseases of the nerves and mind. People harbouring complexes or prejudices ruin at least their last 10 to 15 years of their lives and suffer terribly from various diseases connected with the nerves and brain and should the thoughts be base and low, then

The best thing in life is to keep an open mind. Examine all evidence we have and even to own up if we are wrong for once we take a stand we have to defend it at all costs and it means a war and then we feel that all is fair in love and war and we know how devastating could a war be for the victor and the vanquished !!

Q.27 I still have no idea as to what is Ego. Will you explain in a layman's language?

A.27 This is a very important question. We hear so often that his ego was hurt or he suffers from great egoism. Your kind attention is drawn to the chapter where the working of the centres is explained. We have seen that the intellectual centre giving wrong commands is never obeyed but overwhelmed by the sex and moving centres and the command is reversed. An average person suffers such innumerable defeats but this being in the privacy of his or her own mind, he minds much less such defeats. He or she does not learn from such defeats and continues to blunder with the same wrong method of command at other people's intellectual centre and when confronted or challenged (as very naturally, for all average people's centres react in the same manner to a wrong command rather to a command which may not necessarily be wrong but issued wrongly), find hard to face defeat and would like to stamp the foot down or thump the fist and is on the war path. It is very true in case of married people who find their wives dictating and over-riding and overbearing at home and such persons in office show off or in all their business contacts make a show.

It is in a way a debit account or drift but in case of such a nature, it is conscious and in normal life but is the fancy of the mind as in the other two cases.

..... That the intellectual is only action
..... centre is smothered and in suchpeople will be
cold, the warmth is clearly

Such people are to be pitied. Only those who are friendly should tactfully draw
their attention to how the centres work and how commands have to be issued.

* * * * *

THE PROGRAMME

Sincere students will experience many difficulties and that some will find getting up difficult, some will find the three-step breathing difficult and some will find the one meal formula difficult and some will find it difficult to subdue sex. Our entire inner life depends on the adjustment or balance between centres. On our balance, will depend our outer life of balance and peace or non-balance and worries.

In Africa, in Belgium Congo, only 120 miles apart on the line of equator, are two spots; one of eternal molten spots of lava lake and the other of eternal snows. So are centres within man. The cold high mountain snow clad peaks of the intellectual centre are very near the eternal molten lava lakes of the sex and emotional centres. Just as compared to the size of whole Africa, 120 miles is a very short distance 80 compared to the size of man, the distance between the centres is a very short distance indeed. But were the cold high snow clad mountains to gradually lose their height and were to become smaller and smaller and finally come to the level of the molten lava lakes of the emotion and sex centres, we can imagine what would happen.

We therefore realise that : 1. The most important work to do is to practice, read and study those portions of the book that clarify about the centres. 2. Carry on daily with the diagnosis of the weaknesses as explained in Chapters I and II. 3. Take up these weaknesses one by one and to apply the corrective methods. The weaknesses thus listed should not include, getting up late, over eating, over sex indulgence, for they are first taken in hand before any other weakness is even listed. Correctives should be applied first as explained in Part – I.

The programme continues over twelve to eighteen months and simultaneously the one meal habit is established, 11 p.m. to 5 a.m. sleeping hours are established, the three step rhythmic breathing is mastered and the emotional centre's exercises are attended to unflinchingly.

We also set aside a five minute period to visualise the colour pink. See it emanate as a ray from in between the eyes and see it proceed on its forward journey to a distance of two feet in front of you on the level of the eyes. Increase this distance slowly, increasing by about six inches every week and beginning with the ray being only six inches, but see it pointedly clear as emanating and reached that distance and then at the end of five minutes, completely but slowly withdraw it to its source. In the beginning do it for ten seconds. Increase it by ten seconds and six inches every week till you reach the ten feet distance in front of you. After that continue without increasing distance or time.

In the same way visualise a blue ray. This ray emanates from the top of the head and if extended ten feet would meet the pink ray at that point. The incline is 4' – 6' in ten feet. As in the previous case, increase time and distance till the final distance of the feet is reached.

In the same way visualise a yellow (yellow which is tinged with gold or yellow gold) ray emanating from the head and extended in front of you so that on reaching the ten feet distance can meet the same spot on the pink and blue rays. The rising incline in this case could be twelve to fifteen inches in ten feet. The time and length be increase as in two previous two cases.

Those three exercises are separate exercises each for five minutes at the maximum. In between each exercise of this nature, relx or do some other exercise as shown later.

In the following exercises continue the three-step rhythmic breathing. Sit on floor, legs in front, bend as far as possible, from the hips but without experiencing discomfort and try to touch the toes. Keep the knees straight. Progress by half inch towards the toes every week till the fingers of the hand touch the toes every week till the fingers of the hand touch the toes of the feet. Begin with ten seconds increasing by five seconds every week. Maximum five minutes.

Stand near an open window. Practice first step but reasonably fast. The in and out movements of the abdomen should be due to breathing out and in respectively and not muscular movements. No extra effort as breathing very deepwith five movements and increase by five movements every week till one hundred and twenty movements are possible.

Stand with legs apart twenty four inches to thirty depending on the height of a person. Hands at back support the lower spine on each side of the spinal cord. Bend forward and exhale. Breathe in as you take half circle at the hips either to the left or right and breathe out the othercircular movement, till you reach the position of start. Repeat in the opposite direction. Increase by one movement in each direction every fortnight. Maximum should be ten movements in each direction. Do not alternate in your movements, just in one direction all the movements and then in the opposite direction.

Kneel on floor. Bend forward and touch the top of the head to the floor (preferably do this on a carpet). Keep hands locked behind the back and take the weight of the body on the head. The knees and head apart as much as in comfortable. Slowly reduce this distance. Begin with ten seconds increase by five seconds every week. Maximum two minutes. Decrease the distance between head and knees by half inch every month but do not bring the knees and head so close that the full weight is not felt at the top of the head.

Lie flat on the back on the floor, hands behind the head stretched. Rise to touch toes, breathe out, come to original position and breathe in, lift both the legs and bring them over the head, breathe out, lower legs and come to the original position and breathe in. This is one movement. Increase by one movement every week. Maximum fifteen complete movements. First step rhythmic breathing.

Exercise for the eyes : To be done without glasses and without straining. See the chart. Keep Fig.1 on the level of the eye, whether standing or sitting ten feet away. Note the position of numbers as shown and by practice you will then be able to do even looking at the sky.

Every time begin at one. Do not move the head or neck. Only the eye-balls should move as if drawing a line without jerke and backward resistant movements. Begin at one and go to two and return to one five times. Begin at one and go to three and return to one five times. Begin at two and go to three and return to two five times.

Begin at one, go to eight and return to one five times, begin at one and go to nine and return to one five times. Begin at eight and go to nine and return to eight five times.

Begin at eight and go to four and return to eight five times. Begin at eight and go to five and return to eight five times. Begin at four and go to five and return to four five times.

Begin at nine and go to six and return to nine five times. Begin at nine and go to seven and return to nine five times. Begin at six and go to seven and return to six five times.

Begin at one. Go to four and from four to seven nd back to four five times. Begin at one, go to five and from five to six and back to five, five times. Begin at one. Go to five and from five go to three, seven, nine, six, two, four, eight and back to five times.

Begin at one. Go to four, and from four go to two, six, nine, seven, three, five, eight and back to four, five times. Refer the three charts for the eyes. Ultimately all movements should be ten. Increase by one movement (each) every week.

Without glasses from fourteen inches read the type readable without glasses. Take the morning paper which has many different sizes. Read for one minute a particular size. For one minute look out of the window to a distant object without straining. Repeat. Five movements. Increase by one movement every week. Maximum ten movements.

Make 3 pendulum the weight being on the level of the eyes standing or sitting. Moving the pendulum and without glasses and without moving the head or neck, keep the eyes on the pendulum till it comes to a rest.

At night, move from a lighted room to a dark room and see the objects in each room closely, without glasses. Repeat five times.

When all the exercises are over, press the eyes closed, tight and open them. Repeat three times.

Exercises for nerves : Put a small dot mark that can be seen without glasses on the mirror on a level with the eyes when sitting. Look into the mirror without glasses and try to keep the mark exactly between the eyebrows in the reflected image in the mirror. Observe how much the body swings and how much attention is needed to keep it steady. Maximum to begin with, one minute. Increase by one minute every fortnight till the maximum time of five minutes is reached.

Relax in an armchair. Continue three-step rhythmic breathing. There should be no movement from head to foot. Begin for one minute. Increase by one minute every fortnight. Maximum time five minutes.

Sit near a mirror. Look into your own eyes, both the eyes, (you will find it easier to look into one of them at a time). Continue three-step rhythmic breathing. There should be no movement from head to foot. Begin with one minute. Increase by one minute every fortnight. Maximum time five minutes. (The eyes should not blink).

When you get up in the morning, the first thing you should do is to take a glass of water, ordinary and cool, if possible, water.

At night, gargle deep in the throat with warm water with some salt in it.

CONCLUSION

Be not over anxious for results. If you are sincere, results must come and will come. Do not be anxious to meet a Master or Guru, for let us assure you that you could not be half as anxious as he is to meet you, but you must cross that critical certain stage. It is only then that he can meet you for however anxious he is to meet you or you are to meet him, he cannot meet you on your grounds – it is imperative that you meet him on his grounds.

In the end, shall we like Arjun say, “I believe in what thou has said, my Lord. For neither the godly nor the Godless comprehend thy manifestations. Thou alone knowest thyself, thou Supreme Spirit, the Source and Master of all being, the Lord of Lords, the ruler of the Universe.”

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